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THE FIRST AND SECOND BOOKE OF DISCIPLINE:

Together with some

ACTS OF THE GENERALL ASSEMBLIES,

Clearing and confirming the same: And

SOME ACTS OF PARLIAMENT.

EXOD. 25. 9.

According to all that I shew thee, after the patterne of the Tabernacle, and the patterne of all the instruments thereof, so shall ye make it.

R. 10. 19 (2)
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THE PREFACE.

AFter theſe darke and dreadfull dayes of barbarous blindneſſe, and ſuperſtition, wherein by the deceit of dumb dogges, bloudie warres for many yeares had covered the face of this land, it pleaſed the bountifulneſſe of God, in that riches of his love, as not regarding the time of former ignorance, with a marvellous mercy to viſite this Realme, by ſending, not one Ionab to ſuch a Niniveh, or one Phillip to ſuch a Samaria, but firſt few, ſince many, & all faithfull, holy, wiſe, frack to preach the Goſpell in Scotland, as in another Antiochia. At the terrour of theſe Trumpets, like ſmoake before the winde, were quickly driven away, not onely the darkeneſſe of idolatry, and damnable diſſenſion among the members of this kingdome, wherein conſiſted the ſtrength of that bloudie beaſt, by whoſe tyrannous crueltie, and deceiveable wayes, Princes and people, were ſhamefully abuſed, and often compelled with the clawes of violence to ſhed the bloud of the Saints, yea, to keepe the book of the unchangeable Teſtament of Ieſus Chriſt, under the cover of a ſtrange tongue, as a claſped booke, that it ſhould not be read: but alſo, many of that Antichriſtian ſect, who in the time of perſecution had uſed the curious Arts of that Kingdom of lies, and ſervice of Baal, were turned to the truth of God, and preached the word of his grace, ſo that in a ſhort time that Romiſh Iericho fell, the people that ſate in darkeneſs

ſaw a great light, and where the power of Satan had prevailed, the Throne of Chriſt was ſet up, the word increaſed, and the Lord added to the Kirke from day to day, ſuch as were to be ſaved; ſo magnifying the ſtrength of his own arme againſt his enemies, in that proſperous time, that neither proud Anakims, nor crafty Gibeonites, were able to ſtand before the Spirit that ſpake in theſe men of God, when they were but few: and though they walked in the fleſh, yet did they not warre after the fleſh, but by the ſpirituall armes of bold Preaching, reverent miniſtration of the Sacraments, and ſincere ruling of the flocke of Chriſt with diſcretion, and without partialitie, and alwayes praying, and often faſting, they baniſhed Atheiſme, Barbaritie, and Papiſtrie, quenched the fire of contentions, prevented dangers, planted the Kirkes, teached & perſwaded great & ſmall, poore and rich, and perſons of all eſtates, to profeſſe the Evangell. And howſoever they were daily croſſed with deceit, and oppoſition, ſo led they diverſity in the hand of amitie, that all things concerning the great work of that glorious reformation to the praiſe of God, and the comfort of the godly, were wiſely and firmely appointed. In thoſe happy daies the ſervants of the Lord in love, were like Ionathan and David; in courage like Gideons 300, in unity like the Saints that firſt received the Goſpel; in care and diligence like the builders of the wall of Ieruſalem, & ſo marching like the Lords Armies. Then were they neither deſpiſed nor abhorred, but received as the Angels of God; and yet in the Lords troupes, neither for work, nor warre, were there to be found any pompous prelate, abbot, prior, biſhop or archbiſhop, that loves to ſhine in dignity, and rejoyce in rent, with the con-

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tempt of their brethren, and neglect of the Lords ſervice. O Scotland! what was then thy felicity? Then didſt thou ſing and ſhout with the voyce of joy: *God wil ariſe, and his enemies ſhall be ſcattered; they alſo that hate him ſhall flye before him. Thou haſt brought a Vine out of Egypt. Thou haſt cast out the heathen, and planted it. Thou madeſt roome for it, and didſt cauſe it to take root, and it filled the land, &c.*

The ſuperſtitious ignorant, the perverſe Papiſt, the crafty paraſite, and the ſelf-loving politician, the Chriſtian-coloured belly-god, and the looſe-liver, the time-ſerver, and all the ſorts of that filthy ſect, that hates to be reformed, often conſpired againſt the building of that glorious Temple, but all in vaine; for by the power of God they were diſappointed. Yet in theſe laſt daies ſome dangerous Dalilah have betrayed Sampſon, and told wherein his ſtrength lay, with no leſſe hurt to this Kirk, then was performed by the falſe brethren, who were craftily ſent in, and crept in privily amongſt the faithfull, to ſpie out their liberty which they had in Chriſt Jeſus, that they might bring them unto bondage. It is cleerly known to many in this Kingdome, and in forraine parts, what a wall for defence, and a band for peace, and progreſſe of the Goſpell, was that heavenly diſcipline, whereby brotherly amitie, and ſacred harmony of Prince, Paſtors, and Profeſſours, were ſo continued and increaſed, that all as one man, did ſtand together for the doctrine, Sacraments, and Kirk-governement, againſt the adverſaries, either lurking or profeſſed. It was the hedge of the Lords vineyard and the hammer whereby the hornes both of adverſaries, & diſobeyers, were beaten and broken. And of this happy meane it might be truely ſaid, that in the

ſtrength of it, more then by our own vertue, were we ſtrong and prevailed. And to ſharpen our love it is thus written, by a ſtranger, but a friend. *Albeit it be neceſſarie, that they who have their Citie in heaven, repoſe altogether therupon, yet nothing ſhould let us to behold, as it were heaven upon earth, that is, the power of God in his own, &c. By moſt evident reaſons I judge the Kirke of Scotland to be of this ſort. In the which, the many mightie, and long continuing aſſaults of Satan, the like whereof, as I thinke, no Nation ſuſtained, could neither defile the puritie of doctrine, nor bow the rule of right diſcipline. This is a great gift of God, that he hath brought together to Scotland, both the puritie of Religion, and Diſcipline, whereby, as in a bond, the doctrine is ſafely kept. I pray and beſeech you ſo to keepe theſe two together, as that ye may be aſſured, that if the one fall, the other can no waies long ſtand.*

It cannot be denyed, but by the ſpace of 30 yeares and above, Scotland ranne well, the doctrine was in ſuch ſort preached, and diſcipline appointed, and practiſed; yea, both profeſſed, eſtabliſhed, and conſtantly defended; not onely by thoſe faithfull men, that went before, but by them who followed, and yet live, in ſuch concord of Kirk, and policie, that the like therof is ſcarcely to be found in Storie, or ſeene with eyes in any Nation, ſince the revelation of the Myſterie of the Goſpell to the firſt Apoſtles. But now of late, with pittie to ſpeak it, no uncircumciſed Philiſtim, or Aſſyrian, but ſome of the Diſciples, deſirous to ſit at the right hand, and pretending to reſtore again the Kingdom to Iſrael, the Kirk to her old rents, and priviledges, at firſt did mince, and ſparingly ſpeake, but afterward practiſe and loudly preach, that, except after the manner of other Nations, the Kirk of Scotland admitted

mitted againe Prelates, the Princes of that wicked Hierarchie, with ſome untruſty traditions, and change of things indifferent, as they terme them, but in effect the diſgracing of Paſtors, ejecting of Elders, deſtroying of Aſſemblies, and faſhioning, doctrine, diſcipline, Sacraments, confeſſions of Faith, formes of prayer, and all in a new ſhape; it cannot be ſaved, nor vindicate from poverty and contempt, but by the meanes of this malady obtruded for a remedie. Not onely theſe evils, howſoever at the beginning ſeeming ſmall, hath ſo growne, that, like nettles in a towle ground, they not onely bud and bloome; but aboundantly bring forth diviſions, diſſenſions, and unkindly contentions among brethren, to the great joy of the enemies, and griefe and offence of them that feare God. This ſtrange fire hath entred in the Citie of God, and horriblie burnes on, and yet is it ſo, that ſuch as may will not, and ſuch as are willing cannot, and they that ſhould be firſt, are leaſt zealous and forward to offer their paines, either to cleare and defend the truth, to pacifie their brethren, or to pleade the cauſe of Diſcipline againſt the calumnies and cavillations of ſuch as by promoting of novelties, ſeekes promotion; but uncharitable ſpeeches, and peſtiferous pennes of diſſenſion, fretting as a canker, increaſeth unto more ungodlineſs; dangerous diſſolution, the daughter of diviſion, and the undoubted fore-runner of deſolation daily proclaimes the defacing, if not the fall of this reformed Kirk. As if no care ſhould be taken that the Spouſe of Ieſus Chriſt, who ſo long like a chaſt Virgine hath ſhined in purity before her Lord in this land, ſhould now be ſtained with Corahes ambition, Balaams wages, and Iſaues profanneſſe, altar againſt altar, and brother a-

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gainſt brother. In this caſe, ſo pittifull, and good cauſe ſo univerſally neglected, if not deſerted; it ſhould be our hearts deſire, and prayer to God to be found faithfull, when with griefe we may juſtly ſay of the old friends, and new adverſaries of diſcipline. *It is time for the Lord to worke for they have deſtroyed thy lawes.* And of her conſtant friends boldly avow, *Therefore love they thy commandements above gold, yea above moſt fine gold.* Could this pragmaticall courſe of dangerous deſertion from a truth ſo long profeſſed, whereof none, or few can be ignorant, worke in our hearts, now almoſt lukewarme, a labourious love, and holy zeale for that truth wherof we are perſwaded; we might then be fully aſſured, that as it was ſaid in the book of the warres of the Lord, what he did in the red ſea, and in the brooks of Arnon, the banners of his power being diſplayed for Iſrael, as wel at their entrie into Canaan againſt the Nations, as at their coming out of Egypt againſt Pharao: ſo through the wonderfull working of his equivalent power, and unchangeable love, it ſhould be remembred in the Records of the reformed Kirkes of Scotland, that what he did firſt in ſubſtance, that he did laſt in ceremony, making the end of his owne worke againſt Apoſtates from Diſcipline, profeſſed by themſelves, and in that reſpect renters of brotherly unitie, and dividers of brethren, anſwerable to the happie beginnings therof againſt cruell perſecutors, and wicked Hereticks. Is the Lord changed, becauſe he changes the manner of his working? God forbid. For although he declare not in our times who belong to him by miraculous fire ſent from heaven, as in the dayes of Eliah; the earth opens not her mouth, as in the daies of Corah; he raines not ſhewers of brimſtone upon the Sodomites of this age; hee turnes not ſuch as looke backe

backe into pillars of ſalt to ſeaſon others; neither is his favour manifeſted towards his own ſecret ones in earthly and viſible bleſſings, ſo wonderfully as of old, yet the God of Iſrael is our God, and the God of the old Teſtament is the God of the new, and better Teſtament, having ſtill a ſecret and equivalent providence moſt wiſely diſpoſed, and framed for the weale of his Kirk, according to the diverſitie of the ages ſucceeding one after another. So that no wiſe heart perceiving the courſe therof could wiſh another then the preſent, howſoever the folly of Infidelity blindes men to affect the miracles, eaſe, and outward proſperity of former generations, and if theſe faile, to caſt themſelves headlong in deſperation, defection, or atheiſme. Yea, becauſe he workes not as before in their haſt, they conclude, that he workes not at all. It were our wiſedom, who live in the laſt times, rather to determine with our ſelves, that as in great and extraordinarie plagues, ſmall and common diſeaſes are ſwallowed up; ſo will the Lord, leaving all other warnings, have all eares to be lift up in feare, to the hearing of the loud Trumpet of the Goſpell, ſummoning all fleſh before the judgment ſeat of Chriſt, that they may moſt of all tremble at that laſt ſentence, which debarres men for ever from the face of God, and in the meane time, will have the life of his owne children hid with Chriſt, that in a holy conformitie with him, they may by many afflictions enter into his Kingdome. As the preſent proſperitie of the common ſort doth make their feare the greater; ſo the croſſes of the Kirk ſhould make them with the greater courage, to lift up their heads, and while the day of their redemption drawes neere, to walke with the greater fidelity in their vocations, buil-

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ding the houſe of God with the one hand, and fighting with the other, againſt enemies of all ſorts, eſpecially theſe Sanballates, and Tobiahs, who labour to make other Kirkes abroad, and a great number of the Paſtors and people at home, to thinke that a great part of the walles of Chriſts Kirk, builded within this Nation, ſince our deliverie from the Romiſh captivity, are ſo weake, that if a Foxe ſhall goe up upon them, he ſhould break them downe. And now forſooth the new work riſing in place of the old to be more firme, and of the old foundation, when the myſterie of iniquity, after long working in ſecret was ſeen manifeſted, their was a new face brought upon the Kirk. The pure fountaines of holy Scripture troubled with the puddle of triffling traditions, ceremonies brought in, and will-worſhip, and damnable Idolatry ſet up, Apoſtolicall diſcipline aboliſhed, and Popiſh policie exalted. Yet ſuch is the wilfulneſſe of men, knowing the weakneſs of errour, & force of the truth, that multitudes in the ſucceeding times have not bluſht to bring in theſe novelties under the name of ancient verities; yea, without ſhame, or feare, to affirme that this laſt was the primitive and naturall face of their mother. It may be ſeene in theſe daies, that after a large time, this ſecond myſterie working under cover, yet alwayes perceived by ſome in this Land, is now at laſt brought to light, according to the warnings of the wiſe watchmen of this Kirk, and hath changed the comely countenance of Chriſts Spouſe, further then the lovers of the truth would have thought, into the Antichriſtian complexion of that whore of Babell, and without Gods preventing mercie, and our ſpeedy repentance, the loſſe of a great ſubſtance for a foule conformity; and yet,

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howſoever all men cry, that the ancient way was the beſt, and as they love honeſty, they will be the ſonnes of conſtancy, and firmly retaine the ancient Diſcipline of the reformed Kirke of Scotland. They have renounced nothing, they have abjured nothing: yea, if any whiſper of a fall from the firſt love, they are quickly marked, as wilfull pleading for ſhadowes, and making of ſchiſmes: and ſo ſuch as would ſtrive to ſtand, muſt ſuffer for their fault, who hath wrought the change. As that old Painter, intending to repreſent the body of Hercules, expreſſed nothing of the lineaments of his face, ſtature, or members, contenting himſelfe with the reſemblance of the Lyons skinne, which he was wont to carie, as the badge of his ſtrength, and trophee of his honour: So ſome of his Prenteſſes, for the beautifull face of this Kirk, and heavenly proportion of her divine diſcipline do ſet before the eyes of men of this time, who never ſaw the faire face, nor felt the ſtrength of ancient order, that roaring lyons skinne of Epiſcopacie, the greateſt monſter that this Kirke had conflicted with, in the moſt part of her meetings, and whoſe skinne within theſe few yeares was commonly repute among the reſt of the ſpoyles taken from her enemies. As it was the courage of wiſe Cato againſt the bragges of arrogant Greekes, perverting all veritie and antiquitie of hiſtorie, & uſurping the honor of the invention of all things, to write a booke *de Originibus*, for vindicating the truth from uſurping preſumption: And as in later times many have happily labored in diſcovering the Roman inventions, and bringing to light the beginnings and progreſſe of errour and idolatry, creeping in and corrupting that Kirk. It were likewiſe to be wiſhed, for the

weale of this Kirk, and her cauſe of controverſies, that the Acts of the generall Aſſemblies, ſo often viſited and prepared for publicke uſe, were now according to the intention and care of the Kirk, together with the bookes of diſcipline, which ſhould be lights for direction, and lawes for diciſion of controverſies ariſing thereabout, faithfully peruſed and printed.

For the preſent neceſſitie, ye have here the firſt and ſecond bookes of Diſcipline, with certaine acts of the Kirk for clearing your doubts, and confirming the truth againſt ſuch, as delyte in vailes of obſcurity, and circuits of circumvention. As there was never any miracle wrought for confuting of Atheiſts, becauſe every work of God is a miracle againſt them: ſo there needs no argument, to ſtop the mouthes of adverſaries for Diſcipline, who would ſeeme to ſtand to their own oath and ancient profeſſion, becauſe every line almoſt of theſe bookes, will be an argument againſt them; If truth ſhall obtrude her ſelfe to the knowledge of men, not ſuffring them to be ſo forgetfull and ignorant, as perhaps they would ſeeme, God forbid, that any ſhould thinke that his reſolution to be rich and ſtately, ſhould ſo ſuppreſſe his light, and ſtay his mind from thinking that true, which we would wiſh were falſe, that were the ſinne of a wittie malignant: *Hæc eſt ſumma delicti nolle agnoſcere quod ignorare non potes*: It were much better, that as many as through ignorance of the eſtabliſhed order in the Kirke have bene miſled, would now repent their negligence and dangerous courſe, when they ſhall ſee a good daughter of an evill mother. This truth brought to light to be the fruit of our diviſion, as perſecution in former times hath brought forth purity, and hereſie the truth of doctrine,

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ſo hath this fit of diſtraction among brethren brought this draught of Diſcipline to the view of the world; to ſo many as have ſtood, by the grace of God, to the defence of their profeſſion, a ſtrong confirmation; and to ſuch as are toſſed with doubtings, a cleere reſolution. Let it be no derogation to the truth here expreſſed, nor to the labours of theſe faithfull fathers, who penned & put in regiſter the ſame, but a great imputation & guiltineſſe lying upon the ſucceeding age, who deprived themſelves of ſuch a benefite, and the Kirk of ſuch a defence. Though the booke of Gods covenant lay long hid in the Temple, yet Ioſiah rejoyced when it came to light. Very Iezabel could not be ſtayed from magnifying of Baal by all the daſhes he ſuffered from heaven and earth. And ſhould not Chriſtians be aſhamed to be leſſe affectionate to Verity, then ſhe to idolatry, and namely a truth concerning Chriſts Kingly Office, and the Miniſters of his Kingdom, without the truth wherof we can neither have comfort of his Prophecie nor Prieſthood. It is the Lord his great mercy, that in the reformation of this Kirk he hath been preached, and profeſſed, King, Prieſt, and Prophet. And it ſhall be the glory of this land, thankfully to acknowledge that incomprehenſible benefite, and alwaies carefully to keep whole without rent, and to carie a reverent eſtimation to the great work of the glorious reformation of this Kirk. For this effect ye muſt arme your ſelves againſt the lords of tongues, who have ſaid, with our tongues will we prevaile. Of that generation ſome will daſh you by the odious name of Puritan, and yet one of that lordly ſort is forced to confeſſe, that Scottes Profeſſours are unto him Puritanes from the forme of externall governement, but not from Reli-

gion, which both is and may be one and the ſame; where the externall forme of government is different and contrary, who albeit they be miſerably taken with that their own forme, yet in the reſt of the doctrine they are ſufficiently Orthodoxe. Others, like wicked creditors deſtroying the obligation, wherby they are bound for debtfull obedience, ſummarily deny, that ever this Kirk had any approved diſcipline, except that which is printed and placed in the Pſalme bookes. A third ſort, making ſuch Paſtors, who at the beginning were called Superintendents, to be figures, paternes, forerunners, or liuetenants of biſhops ſuch as now are, would move the world to beleeve, that they follow the firſt Diſcip. A fourth kind, wandering in the wildernes of unbounded indifferency, takes upon thē to determin all doubts of diſciplin, by honor, eaſe, or gaine. And ſome, of Gallioes diſpoſition it may be, hidly eſteeming all Religion a matter of ſpeech, ſpare not to proclaim, that ſtriving about ſuch trifles is needleſſe. For your incouragement againſt ſuch, and others of the like diſpoſition, it hath pleaſed the Lord to ſet on work our pens; & in his own time, if preſumption be obſtinate, he will inſpire them with greater love of his truth, to whom he hath given knowledge in meaſure above thē who hath put to their hand; & increaſe their knowledg, in whoſe harts he hath wroght ſome love, howſoever their knowledge be farre inferior to many of theirs who ſtand for the truth.

It is to be remembred, that the true friends of diſcipline are the Miniſters of the bleſſed Evangell of Ieſus Chriſt, agreing in doctrine, and adminiſtration of the Sacraments, and the people of this Realm that profeſſe Chriſt, as he is now offered in his Evangel, and doe cōmunicate with the holy Sacraments (as in the reformed Kirke

Kirk of this Realm they are publiquly administred) according to the confession of Faith; & that such as were clothed with the Kirk rents, or greedily gaped after the same, as abbots, priores, prioresses, bishops, commendatairs, & other sacrilegious usurpers of Kirk-livings, as they had place in policie, & credit in Court, or Counsel, either professedly or craftily, have resisted the course of the Gospell, and the discipline therof, as may be seen in these conflicts, wherby the Kirk hath ever striven for deliverance from their usurpation; till now the zeale of benefices having devoured the zeale of discipline, old opposites are thought to be her most loving familiars, & her old friends her greateſt enemies. A strange case, and yet very casuall for the Kirk by seeking worldly preferment, to loose spirituall servants, as one said; *Never a Minister got a great Benefice, but he spilt it, or it spilt him.* D. F.

Item, that under the name of discipline is to be vnderstood not onely the particulars expressed in these two bookes, but also the Acts, Constitutions, and practises agreed upon, and recorded in the Registers of the Generall and Provinciall Assemblies, Presbyteries, and Kirk Sessions.

Thirdly, to consider the different conditions of the Kirk in her infancie, in her growing, and in her ripe age, and accordingly to accommodate the discipline to practise, as the condition of the time permitted or required, & wisely to distinguish betwixt the Kirks purpose and intention in every particular, & their possibility to perform and practise, as circumstances concurred, or were contrary. As for example, they intended residēt Ministers, one or moe, as Kirkes were of largeness, with Elders & Deacons. Itē, doctors of divinity for schools, Assemblies general, provincial, weekly meetings for the

interpretation

pretation of the Scripture, which afterward at Edinburgh the 7 day of July, 1579 were judged to be a Presbyrie: And they abhorred Anarchie, Oligarchie, and Hierarchie: but with great paines & frequent meetings was abuſes condemned, and order eſtabliſhed; ſo that for lack of ordinary Miniſters planted, & in that reſpect lack of lawfull Aſſemblies, they were forced occaſionally to uſe Superintendents, and Viſiters of Countries, who afterward in the generall Aſſembly holden at Edinburgh the 4 of Auguſt 1590 when Presbyters were wel, and orderly conſtitute, were declared neither to be neceſſarie, nor expedient.

Fourthly, the firſt and ſecond booke of Diſcipline penned by the Miniſters of the reformed Kirk, and the firſt book at the charge and commandement of the great Counceil of Scotland, ſubſcribed by the greateſt part thereof, and afterward by many more, as may be ſeene in the Acts of the Kirk: the ſecond book ſtanding inſert in publick regiſter of the Kirk, ordained to be ſubſcribed by divers actes of the Aſſembly, and confirmed by practiſe, are both for one end, To wit, to direct reformation in doctrine, Sacraments, and exerciſe of Diſcipline, and to reſiſt idolatry & corruptions. The firſt hath more particular purpoſes: The ſecond ſets down more fully, and particularly the juriſdiction of the Kirk, as it agrees, or is diſtinguiſhed from the Civill Policie, the officebeareres of the Kirk with their dutie, the Aſſemblies of the Kirk, and diſtinctions thereof; the Patrimony of the Kirk, and diſtribution thereof; the office of a Chriſtian Magiſtrate in the Kirk; certain heads of reformation, with the utility of the ſaid books, &c. Item, either of the ſaid books confirm the other, & neither of them aboliſh, or innovate the other.

ACTES

ACTES

OF THE GENERALL ASSEMBLY for Cleering and Confirming the said bookes of DISCIPLINE, and againſt the Adverſaries thereof.

For the firſt Booke.

BEcauſe the lives of Miniſters ought to be ſuch, as thereby others may be provoked to godlineſſe, It becomes them firſt to be tryed, after the tryall of the Superintendents, if any man have whereof to accuſe them in life, doctrine, or execution of their office. After the Miniſters, muſt the Elders of every Kirk be tryed, &c. *In that whole ordinance anent tryall, and in the Conſtitution following anent the ſubjection of all ſorts of Miniſters to the Diſcipline of the Kirk, there is no mention of Biſhops, or any ſorts of Prelates, as not acknowledged to have any place in the Miniſtry of the Reformed Kirke.* *Edinburgh Iul. 30. 1562.*

Mr. Alexander Gordone, called Biſhop of Galloway, making petition for the Superintendencie of Galloway, was refuſed, becauſe he had not obſerved the order of calling Superintendents, and in the meane time was required to ſubſcribe the book of Diſcipline. *Where it is evident that by his Epiſcopacie he might exerciſe no Miniſteriall dutie, and although he was preſented by the Lords, yet they would not admit him to bee Superintendent, except he ſubſcribed the book of Diſcipline. And let this be remembred for the ſubſcription of others, of whom there may be ſeene a great number at the end of the ſaid booke.* *Ibidem.*

It is concluded by the whole Miniſters aſſembled, that all Miniſters ſhall be ſubject to their Super-intendents, in all lawfull Admonitions, as is preſcribed as well in the booke of Diſcipline, as in the election of Super-intendents. *Here obſerve two things, firſt that Superintendents might not doe what pleaſed them: Secondly, that obedience to be performed to them was injoyned by the Kirk, and ſet downe in the booke of Diſcipline, and in the election of Superintendents.* *Ibidem.*

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Ibidem. A Minister lawfully admitted, shal not be removed, but according to the order of the booke of Discipline, so that the said booke bond the warrant of orderly admission, and orderly removing.

Edinburgh Decemb. 25. 1563. According to the fourth head of the booke of Discipline concerning the lawfull election of Ministers, the Assemblie ordaines, that Inhibition shall be made to all and sundry persons, now serving in the Ministery, who hath not entred into their charges by the order in this same head appointed. And this Act to have strength as well against them that are called Bishops, as others pretending any Ministerie within the Kirk.

Edinburgh Decem. 25. 1563. It was thought needfull, for further confirmation of the booke of Discipline, that the Earle *Marshal*, Lord *Ruthven*, Lord *Secretar*, the Commendator of *Kilwinning*, the Bishop of *Orknay*, *Clerk of Register*, *Iustice Clerke*, *Mr. Henry Balnaves*, *David Forrester*, and Mr. *George Buchanan*, or any three, or foure of them, should oversee the said booke, and diligently consider the contents thereof, noting their judgement in writ, and report the same to the next Assembly generall of the Kirk: or if any Parliament chance to be in the meane time, that they report their judgements to the Lords of the Articles, that shall happen to be chosen before the said Parliament. *By these it is evident, that our Kirk acknowledged the first booke to be the booke of Discipline, and no wayes to be abolished, but for the use of the Kirk to be further confirmed.*

For the Second Booke of Discipline.

Edinburgh Iunij 25. 1564. ANent the causes of the Kirk, and jurisdiction thereof, the Assembly appointed, the laird of Dunn, M. Iohn Winram, M. Iohn Spottiswod, M. Iohn Willock, Superintendents, M. Iohn Row, George Hay, Robert Pont, Christopher Goodman, Thomas Drummond, Iohn Knox, Iohn Craig, Iohn Rutherfurd, George Buchanan, Robert Hamiltoun, Clement Little, the lairds of Lundie, Elphinstoun, Karnall, Kers, and Thomas Scot of Abbottishall, to conveen the morn after the preaching, and to reason and conferre anent the said causes, and jurisdiction.

Edinburgh Decemb. 25. 1566. Ordaines an humble supplication to be made to the Lords of Secret Councell, anent the commission of jurisdiction, supponed granted to the Bishop of Santandroes, to the effect, that their honours may stay the same, in respect that these causes, for the most part, judged by his usurped authority pertaine to the Kirk, and howbeit for hope of good things the Kirk did oversee the Queenes Majesties Commission given to such men, who for the most part were our brethren, yet can the Assembly no wayes be

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consent, that the Bishop of Saint Andrewes, a conjured enemy to Christ, usurp that jurisdiction, as also in respect of that coulourred commission, he might usurpe againe, his old usurped authoritie, and the same might be the meane to oppresse the whole kirk by his corrupt judgement.

The whole Assembly thought meet that certain brethren beappointed to concurre at all times with such persons of Parliament, or Secret Councell, as my Lord Regents Grace hath nominate for such affaires as pertain to the Kirk and jurisdiction thereof, and also for decision of questions that may occurre in the meane time, viz. Mrs. Iohn Knox, and Iohn Craig Ministers of Edinburgh: The Superintendents of Angus, and Lothiane, David Borthuike, Thomas Mackcalzan, David Lindsey Minister at Leith, George Hay at Ruthven, and Iohn Row at S. Iohnstonn. *Edinburgh Decemb. 25. 1567.*

Letters directed frō the Assembly by their Commissioners, to the Earls, Lords, & Barōs, viz. the Earls Huntly, Argyle, Cassels, Rothes, Marshal, Munteith, and Glencarne, to the Lords Boyd, Drumond, Sanchar, Heres, Yester, Cathcart, Mr. of Grahame, Fleming, Levingston, Forbes, Salton, Glames, Ogilvie, M. of Sinclare, Gray, Oliphant, Methven, Innermeth, M. of Somervell, Barons, Lochinvar, Garlies, Shireff of Air, Glenurquher, Sir Ia. Hamilton, Bonington, Commendatares, Arbroth, Kilwinning, Dunfermling, Saint Colms, Newbottel, Halyrood house, shewing them that the assemby had of long time travelled both in publick and private, with all estates, continually craving of their honours in speciall, that the course of the Evangell of salvation now once of the liberall mercy of God restored to this Realme, might continue to all their comforts, and their posteritie. And that for the furthering and maintaining thereof a perfect policie and full liberty might be granted to this reformed Kirk within Scotland, &c. *Edinburgh Iunij 25. 1567.*

An Article presented to my Lord Regent, That his Grace would cause such as are apointed of the Councel, convene with them that are appointed of the Assembly, to confer anent the jurisdiction of the kirk, & to deside therein, that time and place may be cōdiscended upon to that effect, and that it be done before the Parliament. *Edinburgh Iulij 1. 1568*

My Lord Regents grace ordaines the persons nominate in the act of Parliament to conveen the time of the next chekker, and define and limitate the jurisdiction of the Kirk, according to the word of God, and act of Parliament made thereanent. *Extract. act. secretary consilii. Alexander Hay.* *Edinburgh Iul. 1. 1569.*

Articles pertaining to the jurisdiction of the Kirk to be proponed to the Regents grace and secret Councell, and sought to bee appointed by them. 1. That the Kirk have the judgement of true and false Religion, of doctrine, heresies, and such like, annexed to the *Edinburgh Marcij 5. 1570.*

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the preaching of the word, and ministration of the Sacraments, 2 Election, examination, and admission of them, that are admitted to the Ministerie, or other functions of the Kirk, charge of soules, and Ecclesiasticall benefices, the suspension, and deprivation of them therefrom for lawfull causes. 3 All things concerning the Discipline of the Kirk which stand in correction of manners, admonitions, excommunications, and receiving to repentance. 4 The judgement of Ecclesiasticall matters betwixt persons that are in the Kirk, and especially among them that are constitute in the Ministery, as well concerning beneficiarie causes, as others. 5 Iurisdiction to proceed by admonitions, to the processe of excommunication, if need be, against them that rob the Patrimony of the Kirk, pertaining to the Ministerie, or otherwaies intromet therwith unjustly, whereby the Ministry is in danger to decay by occasion of the poverty of the Ministers. 6 And because the conjunction of Marriages pertaines to the Ministerie, the causes of adherence and divorcements ought also to pertain to them, as naturally annexed thereto.

Edinburgh Aprill 24. 1576. Sess. 6.

Brethren appointed to make an overture of the policie, and jurisdiction of the Kirk, &c. For the west countrey, the bishop of Glasgow, Mrs. Andro Melvil, Andro Hay, Iames Graig, David Cuninghame; for Lowthiane, Mrs. Robert Pont, Iames Lowson, David Lindsay, Clement Littil, and Alexander Simme. For Fyfe, the Superintendent thertof, with the principall Masters of the Vniversitie. For Angus and Merns, the laird of Dunne, William Chrystesone, Iohn Row, William Rind, Iohn Dunkesone: for Aberdene, Mrs. Iohn Craig, Alexander Arbuthnot, George Hay, &c their persons to conveen, ilk country and rank in the places following, viz. The West in Glascow: Lothian, in Edinburgh, Fyfe, in Santandroes: Angus, in Montrois: the first Tuesday of Iune next to come, to confer and advise upon the said matter, and to have generall meeting or conventions, two, or one at least, of ilk country, in Stirling, the last of Iuly thereafter, to communicate and cognosce upon their whole travels and labours taken herein, and to conferre hereupon, and report what they have found, and conceived in the said matter, to the next Assembly.

Edinburgh Octob. 1. 1577.

The brethren depute to the conceiving and forming of the heads of the policie of the Kirk, being called to give account of their diligence, presented the same as they had made partition thereof at the Assembly in Stirling. The heads penned by Master Iohn Row, and Iames Lowson, were read, and nothing said against, except that one of the said Mr. Iohn, his articles was referred to further disputatiō. Al men being required, that had any good reason or Argument to propone, in the contrarie to alledge the same;

or

or if they would not publickly reason on the said head, to resort to the said Commissioners, where travell should be taken to satisfie them; leaving to them liberty also, before the heads be recollected and ordered in one body, to make argument, as they thinke good against the same.

The laird of Dun thought the head given to him obscure. The Assembly desired him to conferre with the remanent Commissioners the morne at 7 houres, that he may be resolved of the meaning thereof.

The Remanent heads being prolix were thought good to be contracted in short Propositions to be presented to publick reading.

Sess. 2.

The head committed to Mr. Andro Hay, being read in face of the Assembly, nothing was proponed against the same, except the Article anent the suspension of Ministers, referred to further reasoning. David Forguson his part being read, the 18 article was referred, and nothing spoken against the rest. The points committed to Mrs. Andro Hay, Robert Pont, David Lyndesay, nothing alledged in the contrarie. The heads committed to Mr. Iohn Craig read, some things were desired to be contracted, and others referred to further reasoning.

Sess. 3.

The whole labours of the brethren taken upon the matter, and argument of the policie being wholy read in publicke audience of the Assembly, it was thought expedient that their whole travailes and work in this matter being now dispersed, should be reviued & perused by some brethren, and digested and disposed in good and convenient order, to be thereafter presented to the Assembly. And for that effect the Assembly appointed the brethren Mrs. Iames Lowsone, Androw Melvill, Iohn Craig, George Hay, to conveene together to appoint the houres and place thereto, and to remaine thereat while the matter be brought to an end. And in the meane time, if it please any to reason with them in the matter, to have accesse thereto.

Sess. 6.

Commissioners directed from this Assembly to the Regents Grace for informing his Grace anent the travels of the Kirk in the matter and argument of the policie, returned, and reported, his Grace liked well of their travels, and labours they tooke in that matter, requiring expedition, and hasty outred thereof.

Sess. 9.

The brethren appointed to collect the heads of the policie presented of before, reported the same gathered and collected in

orders, and digested in one body, and all men were required, that had good reason, or argument to propone, to offer them thereto. Three heads were called in doubt, One *de Discanato*, another *de jure Patronatus*, the third *de divortijs*, wherein they were not resolved, nor satisfied. As to the rest, nothing was thought in the contrary, nor opponed thereto.

These three heads standing in controversie, and disputed *in utramque partem*, yet further disputation was reserved to the morne to any man, that liked to take the part of reasoning upon him against the sayd heads. Because the matter of the policie of the Kirke collected by the brethren, is not yet in such perfect forme, as is requisite, & sundry things are largely intreated, which would be more summarily handled, others required further dilatation, for recollecting thereof, and putting the same in good order, and forme, and for avoyding of superfluitie, and obscuritie, the substantialls being kept, the Assembly presently hath willed their beloved brethren, Mrs. *R. Pont*, and *Iames Lawson*, to take travel and labour in the premisses. And to the effect, that the worke may bee the better compleat, and in readinesse against the next generall assembly, which is ordained to begin at Edinburgh the 25. of October next to come, the Assembly hath ordained their brethren the Laird of Dun, Mrs. *Alexander Arbuthnot*, *Andro Melvill*, *Iohn Craig*, *Andrew Hay*, *George Hay*, *Iohn Row*, *David Lindesay*, *Iohn Dunkesone*, to assemble and convene together the 19. of October next in Edinburgh, to revise and consider the travels of the sayd brethren, that the same may be the more advisedly proponed publickly, as is sayd. In the mean time such as please to reason in the matter, to have accesse to the said brethren. And likewise ordained the visitours of countries, to make intimation to the Barons, that the said work is in hands, and to be treated in the next generall convention desiring their presence and concurrence thereto.

Edinburgh Octob. 25. 1577.

Because the matter of the policie, and jurisdiction of the Kirk, committed to the recollecting, forming, and disposing of certain brethren, being now presented by them, was thought expedient to be propounded and intreated the morne after the reading of the generall heads thereof. The whole brethren were required to advise with themselves, if they found any other head necessarie to be disputed then those, and to signifie the same to the assembly the morne. My Lord Regents grace desired the Assembly to proceed forward earnestly in the policie, wherein they were labouring, and to put the same to an end.

The rest of this day being consumed in examination of the travells taken upon the policie, as is noted thereupon to the next Session.

ron, the assemblie ordaines it to be proceeded further in.

Sess. 6.

This Session being wholly imployed in reasoning upon the heads of the Iurisdiction of the Kirke, the same argument was ordained to be followed out the morne, so farre as time may serve therunto.

The heads of the policie and jurisdiction of the Kirk being wholly read, and thought good that the same should be presented to my Lord Regents Grace, as agreed upon by reasoning among the brethren, saving the head *de Diaconatu*, which is ordained to be given in with a note, that the same is agreed upon by the most part of the assemblie, without prejudice of further reasoning, to the effect that the sayd heads may be put *in mundo*, disposed and set in good order, according to the mind of the Assemblie, The assemblie hath willed Mrs. *James Lowson*, *Robert Pont*, *David Lindsay*, and the Clerke of the assemblie to labour with diligence therein, and the same being put *in mundo* by them according to the original to be seen, and revised, by *Iohn Dunkeson*, *David Forguson*, the Laird of Dun, Mr. *James Carmichael*, and *Iohn Brand*, and being seen by them according to the sayd originall, to be presented by the sayd Mrs. *James Lowson*, *Robert Pont*, and *David Lindsay*, together with a supplication penned and delivered to them by the Assemblie unto my Lord Regents Grace, and in case conference and reasoning be sought by his grace upon the said heads presented to his grace, the Assemblie hath ordained the Laird of Dun, Mr. *Patrick Adamson*, *Iohn Craig*, *Iohn Row*, *Alexander Arbuthnot*, *Andro Melvill*, *James Lowson*, *Robert Pont*, *David Lindsay*, *Andrew Hay*, *George Hay*, and *Iohn Dunkeson* to concurre and await upon the said conference, as they shall be advertised by his Grace. *Edinburgh Octob.* 25. 1577.

For as much as the generall assemblie hath thought meet, that the travels taken by them upon the policie, shall be presented to the Kings Maiestie, and his Highnesse Councel, it was found meet that before the copies thereof were delivered, they should be yet reviewed and overseen by Mrs. *Robert Pont*, *James Lowson*, and *David Lindsay*, and being written over, according to the originall, one copie should be presented by them to his Highnesse, with a supplication penned by them to that effect, and another copy to the counsell. The time to bee at the discretion of the sayd brethren, so it be before the generall fast. And in case conference and reasoning be craved upon the sayd heads, the assemblie hath nominated Mr. *Iohn Craig*, *Alexander Arbuthnot*, the Laird of Dun, *William Christeson*, *Iohn Row*, *David Forguson*, *Robert Pont*, *James Lowson*, *David Lindsay*, *Iohn Dunkeson*, *Andro Melvill*, *Andro Hay*, *James Craig*, to concurre and convene at such times *Edinburgh April.* 24. 1578.

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appoynted by the King and Counsell as advertisement shall bee made to them by the sayd three brethren. And that the sayd Commissioners at the sayd conference, reason also in the head of the ceremonies, and how farre Ministers may meddle with civil affaires, and if they may vote in Counsell or Parliament.

Edinburgh 24. April, 1578. It was required, that if any brother had any reasonable doubt, or argument to propone anent the head *de Diaconatu*, that hee should be ready the morne to offer his reasons, where hee shall bee heard and resolved.

According to the ordinance made yesterday, all persons that have any reasonable doubt, or argument to propone against the head of the policie, were required to propone the same, and none offered any argument to the contrary.

Ibidem. The generall Assembly of the Kirk finding universall corruption of the whole estates of the body of this realme, the great coldnesse and slacknesse in religion, in the greatest part of the professors of the same, with the daily increase of all kinde of fearfull sinnes and enormities, as incest, adulteries, murthers, and namely recently committed in Edinburgh, and Sterling, cursed sacrilledge, ungodly sedition and division within the bowels of the Realme, with all manner of disordered and ungodly living, which justly hath provoked our God, although long suffering, and patient, to stretch out his arme in his anger, to correct and visite the iniquitie of the land, and namely by the present penurie, famine, and hunger, joyned with the civill and intestine seditions, whereunto doubtlesse greater judgements must succeed, if these his corrections work no reformation nor amendment in mens hearts. Seeing also the bloudy conclusions of the cruell councells of that Romane beast, tending to extermine, and rase from the face of all Europe the true light of the blessed word of salvation: for these causes, and that God of his mercie would blesse the Kings Highnesse, and his regiment, and make him to have a happy and prosperous government, as also to put in his Highnes heart, and in the hearts of his noble Estates of Parliament, not onely to make and establish good politick lawes for the weale and good government of the Realme; but also to set and establish such a policie, and discipline in the Kirk, as is craved in the word of God, and is contained, and penned already to be presented to his Highnes, and Councell, that in the one, and the other, God may have his due praise, and the age to come an example of upright and godly dealing. Therefore the Assembly hath ordained the Act preceding hereanent, to be precisely kept in all poynts.

Sterling June 10. 1578. Forasmuch as in the last assembly commission was given to certaine brethren to present to the Kings Highnes and Councell, the heads

heads of the policie of the Kirk, with a supplication to his Grace. The Assemblie desired the report of the brethrens proceedings, who expounded, & shew, that according to their cõmission, they exhibite to the Kings Majestie, a copie of the heads of the policie, with the supplication unto his Grace, who gave a very comfortable and good answer, That not onely would he concurre with the Kirk in all things that might advance the true religion presently professed within this Realme, but also would bee a protector for the Kirk, and thereafter his Grace presented to the Councell the sayd supplication, who nominate persons to conferre in the matter, and by his Maiesties procurement obtained of the Councell, that they might choose so many ministers to conferre, as was at length agreed upon, which conference is ready to be shewen.

In respect that at the desire of the Assembly, a certaine of the Nobilitie were convened, viz. my Lord Chancellor, the Earle of Montros, my Lord *Seatoun*, my Lord *Lyndsay*, it was expouned and shewen to the Moderator of this assembly, what care, and studie the assembly had taken to entertaine and keep the puritie of the sincere word of God, unmixed with the invention of their own heads, which their speciall care was to reserue to the posteritie hereafter. And seeing that the true religion is not able to continue, nor endure long, without a good discipline and policie, in that part have they also imployed their wit, and studie, and drawn forth out of the pure fountaines of Gods word, such a Discipline as is meet to remaine in the Kirk, which they presented to the Kings Majestie, with their supplication, at whose direction certaine Commissioners were appointed to reason with such as were deputed by the Kirk, where the whole matter being disputed, was resolued and agreed, except a few heads, and thereafter againe presented to the Lords of the Articles, that the sayd discipline might have place, and be established by the acts and lawes of the Realme, wherein no the lesse their travells have not succeeded, praying therfore the Nobilitie present, as well openly to make profession to the Assembly, if they will allow, and maintaine the religion presently established within this Realme, as also the policie and discipline already spoken of, and to labour at the King and Councels hands, for an answer to the heads following, to wit, That his Grace and Councell will establish such heads of the policie, as were already resolved and agreed upon by the sayd commissioners, and cause such others as were not finally agreed on to be reasoned, and put to an end, and that his Grace and Councell will restore to the Kirk the act of Parliament concerning the Thirds: And that none vote in the Parliament in name of the Kirk, except such as shall have commission from the kirk

Edinburgh Octob. 29. 1578.

to that effect. And that presentations to benefices be directed to the commissioners of countries, where the benefices lye. And to the end that that the matter may be the better and sooner exped, that their Lordships would appoynt such time convenient thereto, as they may best spare, that such of the brethren as shall bee named thereto, may wait upon their Honours. Hereunto the sayd Noblemen answered, that a part of them had made a publick profession of this religion before, alwayes now they declare and professe the religion presently professed within this Realme, and that they shall maintaine the same to their power. As to the rest they think good, the king and his councell be suited, and they shall insist with the king for answer thereto. The time to that effect they shall notifie to the Assembly the morne.

Edinburgh July 7. 1579. That becausse in the last conference holden at Sterling by his Graces command concerning the policie of the Kirk, certaine Articles thereanent remaine yet unresolved, and referred to further conference, therefore the assembly craves of his Majestie that persons unspotted of such corruptions, as are desired to be reformed, may be nominate by his Majestie to proceed in the further conference upon the sayd policie, and time and place to be appoynted to that effect.

Ibidem. The question being proponed by the Synods of Lowthiane to the generall assembly anent a generall order to bee taken for erecting of Presbyteries in places where publick exercise is used, unto the time the policie of the kirke bee established by law. It is answered that the exercise may bee judged to bee a Presbyterie.

Dundie, Iuly 12. 1580. An Article propounded by the Commissioners of the kirk to his Majestie and Councell, that the booke of policie may bee established by an act of privie Councell, while a parliament bee had, at which it may be confirmed.

Glasgow, April 24. 1581. Forasmuch as travells haue been taken in the forming of the policie of the kirke, and divers suits made to the Magistrate for approbation thereof, which albeit hath not yet taken the happy effect, which good men would crave, yet that the posteritie should judge well of the present age, and of the meaning of the kirk, the assembly hath concluded, that the booke of policie agreed to in divers Assemblies before, should bee regiſtrate amongst the Actes of the Assemblies, and remaine therein *ad perpetuam rei memoriam*. And the Copies thereof to bee taken by every presbyterie, Of the which booke the Tenour followeth, &c.

Edinburgh 4. aug. 1590 P. Galloway Moderator. For as much as it is certaine, that the word of God cannot be kept in the owne sincerities, without the holy Discipline bee had

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in obſervance. It is therefore by common conſent of the whole brethren, and Commiſſioners preſent, concluded, that whoſoever hath borne office in the miniſterie of the Kirke within this Realme, or that preſently beares, or ſhall hereafter beare office herein, ſhall be charged by every particular Presbyterie where their reſidence is, to ſubſcrive the heads of diſcipline of the kirk of this Realme, at length ſet downe and allowed by act of the whole aſſembly, in the book of policie, which is regiſtrat in the aſſembly bookes, & namely the heads ẽtroverted by enemies of the diſcipline of the reformed Kirk of this Realm, betwixt and the next Synodall Aſſemblies of the provinces, under the paine of excommunication to be executed againſt the non-ſubſcrivers, and the Preſbyteries which ſhal be found remiſſe or negligent herein, to receive publick rebuke of the whole Aſſembly. And to the effect the ſayd Diſcipline may be knowne, as it ought to be, to the whole brethren, It is ordained that the Moderator of each Preſbyterie ſhall receive from the Clerke of the Aſſembly, a copie of the ſayd booke under his ſubſcription, upon the expenſes of the Presbyterie, betwixt and the firſt day of September next to come, under the pain to be openly accuſed in face of the whole Aſſembly.

The Aſſembly ordaines, that the diſcipline contained in the acts of the generall Aſſembly, be kept as well in Angus and Mernis, as in all other parts. *Edinburgh July 2. 1591.*

Actes concerning the Adverſaries of Diſcipline.

It is to be marked, that ſuch as adhered to Papiſtrie, were enemies both to reformation and Diſcipline, and ſuch as embraced the true religion, whether Kirkmen or other profeſſors, and yet poſſeſſed the Kirke rents, were not onely unbeartie friends, but under colour, and in policie, as great hinderers, as lovers of the benefices and livings belonging to the ſervice of God.

Alexander Gordon being Biſhop of Galloway, is no otherwiſe acknowledged by the Aſſembly in reſpect of ſpirituall function, then as a private man voyd of Iuriſdiction: & therfore he and the reſt of that ſort, are not ſimply ſet down by their title of Biſhop, but by a note as it were of degradation, (ſo called) to wit, by cuſtome, but by no right. *Edinburgh July 30. 1562.*

The ſayd Mr. *Alexander Gordon* without reſpect to his place, or Biſhopricke, is inrolled after the Superintendents, and is *Edinburgh Decem. 25. 1562.*

thus designed, Mr. Alexander Gordon, intitulate bishop of Galloway, and is there leited for the Superintendencie of Dumfrice, Liddisdaill, and Galloway, and gets commission to present Ministers, Exhorters, and Readers, for planting of Kirkes, and to doe such other things as hath bene heretofore accustomed.

S. Johnston. *Iune 25. 1563.* Mr. Alexander Gordon, named bishop of Galloway, was removed out of the Assembly, and accused by the Laird of Gairles; his excuses were not found altogether relevant, and therefore the Assembly appointed order to be taken anent the matter complained upon.

Ibidem. The Assemblie ordained commissions to be given to the Bishops of Galloway, Orknay and Catnes, for the space of a yere after the date hereof, to plant Kirks, &c. within their own bounds, and that the bishop of Galloway haunt, as well the Shirefdome of Wigtoun, as the Stewardie of Kirkubright, reckoned within his bounds.

Ibidem. It was then ordained, that when any benefice shall chance to vake, or is now vacant, that a qualified person be presented to the Superintendent of that Province, where the benefice vakes, and that he being sufficient be admitted Minister to that Kirk which is destitute of a Pastor, that ignorant Idiots be not placed in such roomes, by them that are yet called Bishops, and are not.

Ibidem. Mr. Robert Pont complained upon the Bishop of Dunblane, that the said Bishop lately said, and caused say Masse in Dunblane, contrary to the tenor of the Act made thereanent, &c.

Ibidem. Remember to make supplication to the Queenes Majestie and her Councell, for remitting the thirds, or any part thereof to the Bishops, that are elected by the Kirk, to be Commissioners to plant Kirkes within their bounds.

Ibidem. A sentence of vnquhile Iames B. of Rosse, commissioner to vnquhile Iames Archb. of Santandroes, pronounced against Iames Hammiltoun of Kincavel, was declared wicked, ungodly, and wrangusly led.

Edinburgh Decemb. 25. 1566. Bishops, Abbots, Priors, and other persones beneficed, being of the Kirk, who receive teinds and awaite not on the flock committed to their cure, nather present themselves to the Generall Assembly, are ordained to be summoned by the Superintendents to compeire at the next generall Assembly, to give their assistance, and counsell in such things, as appertaine to Christian Religion, and preaching of the true word, and further to know the Ordinance of the Kirk to be made thereanent.

Edinburgh Decemb. 25. 1567. Adam, called B. of Orknay, and commissioner, was accused, that he being Bishop and Commissioner, occupied the roome of a Magistrate in the Session, his sheepe wandering without a pastor, and

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retained in his company Sir Frances Bothwel, a rank Papist to whom he hath given benefices, and placed him as Minister in those Kirkes, as also that he solemnized the marriage of the Queen, and Earle of Bothwell &c. and for the said causes was deprived.

Alexander called B. of Galloway, commissioner, accused that he hath not visited, these three yeeres by gone, or thereby, his Kirkes within his charge; that he hath given himselfe over altogether to haunt the Court, and cleane left the office of visiting, and planting the Kirkes, and hath now procured to be one of the Session, and privie Councell, which cannot agree with the office of a Pastor or Bishop, and also hath resigned Inchschaffray in favours of a yong child, and set divers lands in few. Compeiring, granted publickly that he had offended in all things were laid to his charge. And for certaine considerations the Assembly continued him still, untill the next Assembly, upon certaine conditions of his diligence in his Charge. *Ibidem.*

No man ought to injoy or possesse the patrimony of the Kirk, without doing of their dutifull service. And because it is known that there are many of that number, to whō God hath given such gifts, wherethrough they might profit greatly in the Kirk of God, it was thought necessarie, that admonitions be made by the whole Assembly, to such as brook benefices, that they apply themselves according to the gifts given to them by God, and as the Kirk shall judge them able, to enter in the Ministerie, and continue therein. And because all the said persons are not present to heare the voice of the Assembly, It is ordained, that Superintendents and Commissioners, that shall be appointed for planting, and visiting of Kirkes, give the same admonitions particularly to the said persons within their bounds, requiring them in name of the Assembly to be at the next generall Assembly, &c. *Edinburgh July* 1. 1568.

An Article presented to my Lord Regents Grace, bearing, that it is thought very unreasonable that the Papists, enemies to Gods Kirk, and this Common-wealth, and others, that labour not in the Ministerie, shall possesse freely, without imposition, the two part of the benefices, and the Kirk, which labours, shall not possesse the third. *Ibidem.*

The B. of Orknay restored againe, and Mr. Iohn Row appointed Commissioner of Galloway. *Ibidem.*

Ordaines Alexander Gordane sometimes Commissioner of Galloway to repaire to the next Generall Assembly of the Kirk, to answere to such things as shall be laid to his charge, &c. and in the meane time inhibites him to use any function within the Kirk of God, conform to the Act made against him the 8 of Iuly 1568 in the Generall Assembly. *Edinburgh July* 5. 1569.

Ibidem. Adam Bishop of Orknay was accused for not fulfilling of the injunctions appointed to him by the Assem. in the m. of July 1568

Sterling Feb. 25. 1569 Adam of Orknay being called to the office of a Bishoprick, and promoted to the profites therof, and suffered by the Kirk, receives charge to preach the Evangell, to be also Commissioner of the Country of Orknay, which he received, and exercised for a certaine space, while now of late he made a Simoniacall change with the Abbacie of halyrudhous, although yet brooking the name, and stiled Bishop of the same; contrary to all lawes both of God and man, made against Simonie. Secondly, he dimitted his cure in the hands of an unqualified person, without the consent of the Kirk, leaving the flock destitute without a shepheard, whereby not onely ignorance is increased, but also most aboundantly all vice and horrible crimes there are committed, as the number of 600 persons, convict of Incest, adultery and fornication, beares witnes. Thirdly, he hath given himselfe daily to the execution of the function of a Temporall Iudge, as to be a Lord of Session, which requires the whole man, and so rightly in naither can he exercise both: And stiles himselfe with Romane titles, as Reverent father in God, which pertaines to no Minister of Christ Iesus, nor is given to any of them in Scripture. Fourthly, in great hurt, and defraud of the Kirk, he hath bought all the thirds of the Abbacie of halyrudhous, at least, he hath made Simoniacal change therof with the rents of Orknay. Fithly, he hath left the Kirks, partly unplanted, and partly planted, but destitute of provision. Sixtly, some of the Kirkes are sheepfolds, and some of them ruinous. Seventhly, he hath traduced both publickly & privatly the Ministers of Edinburgh, absented himselfe from preaching in that Kirk, and from receiving the Sacraments.

Edinburgh Iul. 5. 1570. Excommunication directed against Patrik called B. of Murray to be executed by M. Robert Pont Commissioner their, with the assistance of the Ministers of Edinburgh.

Edinburgh Mar. 5. 1570. Robert B. of Catnes to assist Iohn Gray of Fordel in visiting the Kirkes there.

Edinburgh Aug. 6. 1573. Iohn bishop of Santandroes accused, first that he had given a benefice to Mr. George Lauder suspect of Papistrie. 2. that he oversaw adultery in Bruntyland. 3. he suffered M. Magnus Hulcio lye uncontrouled under old adulterie. 4. that he visited by others, and not by himselfe. 5. that in his default the exercise of Santandroes was likely to decay. 6. that such as had offended in Lowthian, he receives in Santandroes, and admits some to function in the Kirk, that are not able, and untried, chiefly such as come out of Lowthiane, and Mers.

Ibidem. The whole Assembly heares that he hath received the name of Bishop,

Bishop, but hath not used the office of a Bishop, within his bounds he hath not proceeded against Papists, he is suspect of Simonie betwixt the Earle of Argile and him anent the profites of the Bishoprick; he is suspect of perjurie in receiving the same Bishoprick, because he gives acquittances, and the Earle receives the silver of the bishoprick. *M. James Paton B. of Dunkell.*

Alexander Gordoun B. of Galloway accused: 1. that he intruded himselfe in the office of the Ministerie, within the burgh of Edinburgh: 2. he perswaded and entryced the people to rebell against our Soveraigne Lord: 3. he refused to pray for our Soveraigne Lord, approving another Authoritie: 4. being forbidden by the Generall Assemblie to have any intromission with the Parishoners of Halyrudhous, he compelled them to receive the Sacrament, then abused by him within Edinburgh causing his pretended Baillies, and the men of warre, to compell the said poore people: 5. Being sworne by his solemne oath, for due obedience to our Soveraigne Lord, and his Graces Regent, and authority, brake his said oath, by sitting in pretended Parliament for dispossessing of our said Soveraigne Lord of his royall crowne, and authority: 6. openly in Pulpit, he gave thankes for the slaughter of Matthew Earle of Lennox, of good memorie, saying that it was Gods most just judgement, and exhorted the people to doe the same: 7. that he was a perverter of the people, not onely before the reformation, but also divers times since. It was concluded, that he should make publique repentance in Sackcloth three severall Sundaies, first, in the Kirk of Edinburgh; secondly, in Halyrudhous; thirdly, in the Queenes Colledge, under the paine of Excommunication. *Ibidem.*

Alexander Hay, Clerke to the secret Councell, presented certain heads proponed by my Lord Regent to the present Assembly, whereof one followes. My Lord Regents Grace mindes, that with all convenient diligence qualified persons shall be promoted to the Bishopricks now vacant, the delay wherof hath not beene in his owne Grace his default, but by reason some entresse was made to these livings, in favours of certaine noble men before his acceptation of the Regiment; yet his Grace is perswaded, that qualified persons shall speedily be presented, and in case of failzie, will not faile without the others knowledge and consent to-present. *Ibidem.*

The Assembly hath concluded, that the Iurisdiction of Bishops in their Ecclesiasticall Function shall not exceed the Iurisdiction of Superintendents, which heretofore they have had, and presently have, and that they shall willingly bee subject to the Discipline appointed by the Generall Assembly, *Edinburgh Mar. 6. 1573.*

as

as members thereof, as the superintendents have been heretofore in all tymes, and that no Bishops give collation of any benefice within the bounds of superintendents, without their consent, and testimoniall subscrived with their hands. And that Bishops in their owne Dioceses, visit by themselves, where no superintendents are, and give no collation of benefices, without consent of three well qualified Ministers &c.

Ibidem. The Bishop of Dunkell ordained to confesse his fault publickly in the Kirk of Dunkell, for not executing the sentence of the kirk against the Earle of Athol.

Ibidem. *George*, Bishop of Murray, ordained to be summoned to make his purgation of the fornication alledged committed by him with the Lady Ardrosse.

Edinburgh Auguſt. 7 1584. Bishops, superintendents or commissioners of countries, that be found negligent in their office, or do not their debtfull charge, either in their visitation, teaching or life, the Assembly hath decreed and ordained, that they shal be punished and corrected according to the qualitie of their faults, either by admonition, publick repentance, suspension or deprivation *simpliciter*, at the sight of the sayd assembly.

Edinburgh Mar. 7. 1574. Bishop of Dunkell, B. of Brechin, B. of Murray, B. of Glasgow, removed, and particularly complained on.

Edinburgh Auguſt. 6. 1575. The Bishops of Galloway, Dunkell, Brechin, Dumblaine, Yles, being present, *John Durie* one of the Ministers of Edinburgh protested, that the trial of Bishops prejudge not the opinions and reasons which he and other brethren of his minde, had to oppone against the sayd office, and name of Bishop.

Ibidem. Anent the question propounded by certaine brethren, whether if the Bishops, as they are now in Scotland, have their function of the word of God, or not: or the Chapiters appointed for creating of them in this reformed kirk, for better resolution hereof, the generall assemblie of the kirk appoynts, Mr. *John Craig*, Minister at Aberdein, Mr. *James Lowson*, Minister at Edinburgh, and Mr. *Andro Melvil*, principall of the colledge of Glasgow on the one part, Mr. *George Hay*, commissioner of Cairnes, Mr. *John Row*, Minister of Pearth, and M. *David Lindsay* minister at Leith on the other part, to convene, reason, and conferre upon the said question, and to report their judgements and opinions thereupon, to the assembly before the dissolving therof, if they be resolved betwixt and the same.

Ibidem. They think it not expedient presently to answer directly to the first question, but if any Bishop shall be chosen who hath no such qualities as the word of God requireth, let him be tried by the generall assembly *de novo* and so deposed.

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The points wherein they agree concerning the Office of a Bishop or Superintendent.

First, the name of Bishop is common to all them that hath any particular flock, over the which he hath a peculiar charge, as well to preach the word, as to minister the Sacraments, and to execute the Ecclesiasticall Discipline, with consent of his Elders. And this is his chiefe Function by the word of God.

Out of this number may be chosen some to have power to visit such reasonable bounds, besides his own flock, as the Generall Assembly shall appoint, and in these bounds to appoint Ministers, with consent of the Ministers of that Province, and the consent of the Flock to whom they be appointed. Also to appoint Elders and Deacons in every particular Congregation, where there is none, with consent of the people thereof, and to suspend Ministers for reasonable causes with consent of the Ministers foresaid.

Bishops being present their diligence is tryed, and they are accused for want of particular flockes, dilapidatioun and other faults. *Edinburgh April. 5. 1576.*

Anent the advice and opinion of the brethren given concerning the question moved anent Bishops, the whole Assemblie, for the greatest part, after reasoning, and long disputation upon every Article of the said brethrens opinion, and advice, resolutely affirmed, and approved the same, and every article thereof, as is also aboue set downe. And to the effect that the said Articles condiscended upon by the said Assemblie, may be the better followed out, and readie execution may ensue thereupon, as appertaines, ordaines the Bishops which hath not as yet receyved the charge of a particular Congregation, to condescend the morne, what particular flocks they will accept to take the cure of. *Ibidem.*

For the more commodious visitation of Countries, there is appointed for everie shire foure or five Bishops, Superintendents, and Ministers, and articles of visitation set down. *Ibidem.*

Anent the demand of M. Andro Hay parson of Ranthrow, if everie Visiter within his owne bounds hath like power, and jurisdiction to plant Ministers, suspend, and depose for reasonable cause: The Assemblie resolved affirmative, that they have alike power and jurisdiction therein, as is contained in the particular Articles concerning the jurisdiction of the Visiters. *Ibidem.*

For as much as there is great corruption in the estate of Bi- *Edinburgh April 24. 1578.*

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shops, as they are presently made in this Realme, whereunto the Kirk would provide some stay in time comming, so farre as they may, to the effect that further corruption may be bridled therefore the Assembly hath concluded, that no more bishops shall be elected, or made heereafter before the next Generall Assembly of the Kirk, discharging all Ministers and Chapiters to proceed any wayes in the election of the said Bishops in the meane time, under the paine of perpetuall deprivation from their offices.

Stirling. Iul. 11. 1578. The Act above written extended to all times to come, and all Bishops already elected required to submit themselves to the Generall Assembly, concerning the reformation of the corruption of that estate, which submission the B. of Dunblane willingly offered to the Assembly.

Sess. 4.

Dundie Iul. 12. 1580. For as much as the office of a Bishop, as it is now used, and commonly taken within this Realme, hath no sure warrant, authority, nor good ground out of the Scriptures, but is brought in by the folly and corruption of mens inventions, to the great overthrow of the Kirk of God. The whole Assebly of the Kirk in one voyce, after liberty given to all men to reason in the matter, none opponing himselfe in defending the said pretended Office: Findes and declares the same pretended office visit and termed, as is above-said, unlawfull in the selfe, as having neither fundament, ground, nor warrant within the word of God, and ordaines, That all such persons, as bruike or shall bruike hereafter the said Office, shall be charged simply to dimit, quite, and leave of the same, as an office whereinto they are not called of God. And such like to desist, and cease from all preaching, ministration of the Sacraments, or using any way the office of Pastors, while they receive *de novo* admission from the Generall Assembly, vnder the paine of Excommunication to be used against them. Wherein if they be found disobedient, or contradict this act in any point, the sentence of Excommunication after due admonitions to bee executed against them. And for better execution of the said Act, It is statute, that a Synodall Assembly shall be holden in every Province, where any usurping Bishops are, and begin the 18 of August next to come, where to they shall be called, and summoned by the Visitors of the said Countries, to compeire before their Synodall Assemblies, and namely, the bishop of Santandroes, to compeir in Saint Androes, The bishop of Aberdene in Aberdene, The bishop of Glascow in Glascow, The bishop of Murray in Elgyne, to give obedience to the said Act, which if they refuse to doe, That the said

Bishops as they are judged unlawfull and discharged.

Synodall Assemblies appointed.

the ſaid Synodall Aſſemblies ſhall appoint certaine brethren of their Miniſtery, to give them publick Admonitions out of the Pulpit, and warne them in caſe they diſobey, To compeir before the next generall Aſſembly to be holden at Edinburgh, the 20 of October next to come, to heare the ſentence of excommunication pronounced againſt them for their diſobedience. And to this Act the B. of Dunblane agreed ſubmitting himſelfe to bee ruled thereby.

The Twelfth Parlament holden at Edinburgh, the fifth of Iune, the yere of God, 1592 yeares, by the right excellent, right high and mighty Prince IAMES the ſixt, by the Grace of God, King of Scottes: with advice of his Three Eſtates.

Ratification of the liberty of the true Kirk: Of generall and Synodall Aſſemblies: of Preſbyteries; Of Diſcipline. All lawes of Idolatrie are abrogate: Of Preſentation to Benefices.

OVR Soveraigne Lord and Eſtates of this preſent Parliament, following the laudable, and good example of their Predeceſſors: hath ratified, and approved, and by the Tenour of this preſent Act, ratifies and approves all liberties, priviledges, immunities, and freedomes whatſoever, given and granted by his Highneſſe, his Regents in his name, or any of his Predeceſſours, to the true and holy Kirk preſently eſtabliſhed within this Realme, and declared in the firſt Act of his Highneſſe Parliament the twenty day of October, the yeare of God 1579 yeares. And all, and whatſoever Acts of Parliament, and Statutes made of before by his Highneſſe, and his Regents, anent the liberty and freedome of the ſaid Kirk; and ſpecially the firſt Act of Parliament, holden at Edinburgh, the twenty foure day of October, the yeare of God 1581 yeares, with the whole particular Acts there mentioned: Which ſhall be as ſufficient as if the ſame were here expreſſed: and all other Acts of Parliament made ſince, in favour of the true Kirk, and ſuch like, ratifies and approves the Generall Aſſemblies appointed by the ſaid Kirk, and declares that it ſhall be lawfull to the Kirk and Miniſters every yeare, at the leaſt, and oftner *pro re nata*, as occaſion and neceſſitie ſhall require,

to hold and keep generall Assemblies: Providing that the Kings Majestie, or his Commissioners with them, to be appointed by his Highnesse, be present at ilk Generall Assemblie, before the dissolving thereof, nominate and appoint time and place, when and where the next Generall Assemblie shall be holden: and in case neither his Majestie, nor his said Commissioners be present for the time in that Town, where the said Generall Assembly is holden: Then and in that case it shal be leasum to the said Generall Assemblie by themselves to nominate and appoint time and place, where the next Generall Assemblie of the Kirk shall be kept, & holden, as they have been in use to doe in times by past. And also ratifies and approves the Provinciall and Synodall Assemblies to bee holden by the said Kirk and Ministers twice ilk yeare, as they have been, and presently are in use to doe within everie Province of this Realme: And ratifies and approoves the Presbyteries, and particular Sessions appointed by the said Kirk, with the whole Discipline and Iurisdiction of the same Kirk agreed upon by his Majestie in conference had by his Highnesse with certaine of the Ministers, conveened to that effect. Of the which Articles the Tenour followes: Matters to be intreated in Provinciall Assemblies: Thir Assemblies are constitute for weightie matters, necessarie to be intreated by mutuall consent, and assistance of brethren within the Province, as need requires. This Assemblie hath power to handle, order, and redresse all things omitted or done amisse in the particular Assemblies. It hath power to depose the officebearers of that province, for good and just causes deserving deprivation. And generally thir Assemblies have the whole power of the particular Elderships, whereof they are collected. Matters to be intreated in the Presbyteries. The power of the Presbyteries is to use diligent labours in the bounds committed to their charge, that the Kirkes be kept in good order: To enquire diligently of naughty and ungodly persons, and to travell to bring them in the way againe by Admonition, or threatning of God judgements, or by correction. It appertaines to the Eldership to take heed that the word of God be purely preached within their bounds, the Sacraments rightly ministred, the Discipline entertained, and Ecclesiasticall goods uncorruptly distributed. It belongs to this kind of Assemblies, to cause the ordinances made by the Assemblies Provinciall, Nationall and Generall to be kept and put in execution, to make constitutions which concerne το πρεπον in the Kirk for decent order in the particular Kirk where they govern: Providing that they alter no rules made by the Provinciall, or Generall Assemblies. And that they make the Provinciall Assemblies foresaid, privie to the rules that they shall make: and to abolish constitutions tending

to

to the hurt of the same. It hath power to excommunicate the obstinate, formall processe being led, and due intervall of times observed. Anent particular Kirkes if they be lawfully ruled by sufficient Ministers and Session they have power and jurisdiction in their own Congregation in matters Ecclesiasticall. And decrees and declares the Assemblies, Presbyteries, and Sessions, Iurisdiction and Discipline foresaid, to be in all times comming, most just, good and godly in the selfe. Notwithstanding of whatsoever Statutes, Actes, Canons, Civill, or Municipall lawes made to the contrary. To the which, and everie one of them thir presents shall make expresse derogation. And because there are divers Actes of Parliament made in favour of the Papisticall Kirk, tending to the prejudice of the libertie of the true Kirk of God presently professed with this Realm, Iurisdiction and Discipline thereof; which stand yet in the bookes of the Actes of Parliament not abrogated nor annulled: Therfore his Highnesse and Estates foresaid, hath abrogated, cassed, and annulled, and by the Tenour hereof, abrogates, casses, and annulles, all Actes of Parliament made by any of his Higneese Predecessours, for maintenance of superstition and idolatry withall, and whatsoever Actes, Lawes and Statutes made at any time before the day and date hereof, against the libertie of the true Kirk, Iurisdiction and Discipline thereof, as the same is used and exercised within this Realme.

And in speciall, that part of the Act of Parliament, holden at Stirling, the fourth day of November, the yeare of God 1443 yeares, commanding obedience to be given to *Eugenius* the Pope for the time: The Act made by King Iames the third, in his Parliament holden at Edinburgh, the 24 of Februarie, the yeare of God 1480 yeares. And all other Actes whereby the Popes authoritie is established. The Act of King *Iames* the third in his Parliament holden at Edinburgh the 20 of November, the yeare of 1469 yeares, anent the Saterday, and other vigils to be holy daies from Evensong to Evensong.

Item, that part of the Act made by the Queene Regent, in the Parliament holden at Edinburgh the first day of Februarie, the yeare of God 1551 yeares, giving speciall licence for holding of Pasche and Zuill. Item, the Kings Majestie and Estates foresaid, declares, that the 129 Act of the Parliament holden at Edinburgh, the two and twentieth of May, the yeare of God 1584 yeares, shall no waies be prejudiciall, nor derogate any thing from the priviledge that God hath given to the spiritual Office-bearers in the Kirk, concerning heads of Religion, matters of

Hereſie, excommunication, collation, or deprivation of Miniſters, or any ſuch like eſſentiall cenſures, ſpecially grounded and having warrant of the word of God. Item, our Soveraigne Lord, and Eſtates of Parliament fore-ſaid, abrogates, caſſis, and annihilates the Acts of the ſame Parliament holden at Edinburgh the ſaid yeare 1584 yeares, granting commiſſion to biſhops, and other Iudges, conſtitute in Eccleſiaſticall cauſes, to receive his Highneſs preſentation to Benefices, to give collation thereupon, and to put order to all cauſes Eccleſiaſticall, which his Majeſtie, and Eſtates aforeſaid declares to be expired in the ſelfe, and to be null in time comming, of none availe, force or effect. And therefore ordaines all Preſentations to Benefices to be direct to the particular Preſbyteries in all time comming, with full power to give collation thereupon, and to put order to all matters and cauſes Eccleſiaſticall within their bounds, according to the Diſcipline of the Kirk; providing the foreſaid Preſbyteries be bound and aſtricted, to receive and admit whatſoever qualified Miniſter, preſented by his Majeſtie, or laicke Patrons.

THE

THE FIRST BOOKE OF DISCIPLINE.

To the great Councell of Scotland now admitted to the Regiment, by the providence of God, and by the common conſent of the Eſtates thereof, Your Honours humble ſervitors and miniſters of Chriſt Ieſus within the ſame, wiſh grace, mercy, and peace from God the Father of our Lord Ieſus Chriſt, with the perpetuall increaſe of the holy Spirit.

FRom your Honours we received a charge dated at Edinburgh the 29. of April, in the yeare of our Lord 1560. requiring and commanding us in the name of the eternall God, as we will anſwer in his preſence, to commit to writing, and in a book deliver to your wiſedomes our judgements touching the reformation of Religion which heretofore in this Realme (as in others) hath been utterly corrupted: upon the receit whereof (ſo many of us as were in this towne) did convene, and in unitie of minde doe offer unto your wiſedomes theſe ſubſequents for common order and uniformitie to bee obſerved in this realme concerning doctrine, adminiſtration of Sacraments, election of Miniſters, proviſion for their ſuſtentation, Eccleſiaſticall diſcipline, and policie of the Church; Moſt humbly requiring your Honours, that as you look for participation with Chriſt Ieſus, that neither ye admit

admit any thing which Gods plain word ſhal not approue, neither yet that ye ſhall reiect ſuch ordinances as equitie, iuſtice, and Gods word do ſpecifie. For as we will not bind your wiſedomes to our iudgements further then wee are able to prove by Gods plaine Scriptures: ſo muſt we moſt humbly crave of you, euen as ye will anſwer in Gods preſence (before whom both ye and we muſt appeare to render accounts of all our facts) that ye repudiate nothing for pleaſure and affection of men, which ye be not able to improve by Gods written and reuealed word.

The firſt head of doctrine.

SEing that Chriſt Ieſus is he whom God the Father hath commanded onely to bee heard and followed of his ſheepe, wee judge it neceſſary that his Goſpell be truely and openly preached in every Church and Aſſembly of this realme, and that all doctrine repugnant to the ſame, be utterly repreſſed, as damnable to mans ſalvation.

The explication of the firſt head.

LEST that upon this generalitie ungodly men take occaſion to cavill, this we adde for explication. By preaching of the Goſpell we underſtand not onely the Scriptures of the new Teſtament, but alſo of the old, to wit, the Law, Prophets, & Hiſtories, in which Chriſt Ieſus is no leſſe contained in figure, then we have him now expreſſed in veritie. And therefore with the Apoſtle we affirme, that all Scripture inſpired of God is profitable to inſtruct, to reprove, and to exhort. In which bookes of old and new Teſtaments, we affirme that all thing neceſſary for the inſtruction of the Church, and to make the man of God perfect, is contained and ſufficiently expreſſed.

By the contrary doctrine we underſtand whatſoever men by lawes, counſells, or conſtitutions, have impoſed upon the conſciences of men, without the expreſſed commandement of Gods word, ſuch as be the vowes of chaſtitie, forſwearing of marriage, binding of men and women to ſeveral and diſguiſed apparrells, to the ſuperſtitious obſervation of faſting dayes, difference of meat for conſcience ſake, prayer for the dead, and keeping of holy dayes of certaine Saints commanded by man, ſuch as be all thoſe that the Papiſts have invented, as the feaſts (as they terme them)

of

of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, Epiphanie, Purification, and other fond feastes of our Ladie: which things because in Gods Scriptures they neither have commandement nor assurance, we judge them utterly to be abolished from this Realme: affirming farther that the obstinate maintainers and teachers of such abhominations ought not to escape the punishment of the civill Magistrate.

The second head of Sacraments.

TO Christ Iesus his holy Gospell truely preached, of necessity it is, that his holy Sacraments be annexed, and truely ministred, as seales and visible confirmations of the spirituall promises contained in the word, and they be two, to wit, Baptism, and the holy Supper of the Lord Iesus, which are then rightly ministred, when by a lawfull Minister the people, before the administration of the same, are plainly instructed, and put in mind of Gods free grace and mercie, offered unto the penitent in Christ Iesus: when Gods promises are rehearsed, the end and use of Sacraments preached and declared, and that in such a tongue as the people doe understand: when farther to them is nothing added, from them nothing diminished, and in their practise nothing changed besides the Institution of the Lord Iesus, and practise of his holy Apostles.

And albeit the order of Geneva which now is used in some of our Churches, is sufficient to instruct the diligent Reader how that both these Sacraments may be rightly ministred, yet for an uniformitie to be kept, we have thought good to adde this as superaboundant.

In Baptisme we acknowledge nothing to be used except the element of water onely (that the word and declaration of the promises ought to preceed we have said before) wherefore whosoever presumeth in Baptisme to use oyle, salt, waxe, spittle, conjutation and crossing accuseth the perfect institution of Christ Iesus, of imperfection. For it was voyd of all such inventions devised by men, and such as would presume to alter Christs perfect Ordinance you ought severely to punish.

The Table of the Lord is then most rightly ministred when it approacheth most neare to Christs own action. But plaine it is, that at Supper Christ Iesus sate with his Disciples; and therefore doe we judge that sitting at a table is most convenient to that holy action, that bread and wine ought to be there, that thankes ought to be given, distribution of the same made, and commandement given that the bread should be taken and eaten, and that

all ſhould likewiſe drinke of the cup of wine, with declaration what both the one and the other is: we ſuppoſe no godly man will doubt. For as touching the damnable errour of the Papiſts who dare defraud the common people of the one part of that holy Sacrament, to wit, of the cup of the Lords bloud, we ſuppoſe their errour to be ſo manifeſt, that it needeth no confutation: neither yet intend we to confute any thing in this our ſimple Confeſſion: But to offer publick diſputation to all that liſt oppugne any thing affirmed by us.

That the Miniſter breake the bread and diſtribute the ſame to thoſe that be next unto him, commanding the reſt, everie one with reverence and ſobrietie to breake with other, we thinke it neereſt to Chriſts action, and to the perfect practiſe, as we reade in Saint Paul; during the which action we thinke it neceſſarie, that ſome comfortable places of the Scripture be read, which may bring in minde the death of Chriſt Ieſus, and the benefit of the ſame. For ſeeing that in that action we ought chiefly to remember the Lords death, we judge the Scriptures making mention of the ſame, moſt apt to ſtirre up our dull mindes then, and at al times. Let the diſcretion of the Miniſters appoint the places to be read as they thinke good. What times we thinke moſt convenient for the adminiſtration of the one and of the other of theſe Sacraments, ſhall be declared in the policie of the Church.

The third head touching the aboliſhing of Idolatrie.

AS We require Chriſt Ieſus to be truely preached, and his holy Sacraments rightly miniſtred, ſo can not ceaſe to require Idolatry, with all monuments and places of the ſame, as Abbeyes, Monkeries, Frieries, Nonries, Chappels, Chanteries, Cathedrall Churches, Chanonries, Colledges, others then preſently are Pariſh Churches or Schooles, to be utterly ſuppreſſed in all bounds and places of this Realme (except onely Palaces, Manſions, and dwelling places adjacent thereto, with Orchards and Yards of the ſame) as alſo that idolatrie may be removed from the preſence of all perſons of what eſtate or condition that ever they be within this Realme.

For let your Honours aſſuredly be perſwaded, that where idolatry is maintained, or permitted, where it may be ſuppreſſed, that there ſhall Gods wrath raigne, not onely upon the blind and obſtinate idolater, but alſo the negligent ſufferers, eſpecially if God have armed their hands with power to ſuppreſſe ſuch abhomination.

By

By idolatry we understand, the Masse, invocation of Saints, adoration of images, and the keeping and retaining of the same. And finally all honouring of God, not conteined in his holy word.

The fourth head concerning Ministers, and their lawfull Election.

IN a Church reformed, or tending to reformation, none ought to presume either to preach, either yet to minister the Sacraments, till that orderly they be called to the same. Ordinarie Vocation consisteth in Election, Examination, and Admission. And because that election of Ministers in this cursed Papistrie hath altogether bene abused, we thinke expedient to intreate it more largely. It appertaineth to the people, and to every severall Congregation to elect their Minister. And in case that they be found negligent therein the space of fourty dayes: The best reformed Church, to wit, the Church of the Superintendent with his councell, may present unto them a man whom they judge apt, to feed the flock of Christ Iesus, who must be examinated as well in life and manners, as in doctrine and knowledge. And that this may be done with more exact diligence, the persons that are to be examinated, must be commanded to appeare before men of soundest judgement remaining in some principall towne next adjacent unto them, as they that be in Fife, Angus, Mearnes or Straitharne, to present themselves in Saint Andrewes, These that be in Lowthian, Merse or Tevidaill to Edinburgh, and likewise those that be in other Countries must resort to the best reformed Citie and Towne, that is, to the Town of the Superintendent, where first in the Schooles, or failing thereof in open assembly, and before the Congregation, they must give declaration of their gifts, utterance and knowledge, by interpreting some place of Scripture to be appointed by the Ministerie, which being ended, the person that is presented, or that offereth himselfe to the administration of the Church, must be examined by the Ministers and Elders of the Church, and that openly, and before all that list to heare, in all the chiefe points that now be in controversie betwixt us and the Papists, Anabaptists, Arrians, or other such enemies to the Christian Religion. In which, if he be found sound, able to perswade by wholesome doctrine, and to convince the gaine-sayer, then must he be directed to the Church and Congregation where he should serve, that there in open audience of his Flock in diverse publick Sermons, he may give confession of his faith in the article of Iustification, in the Office of Christ Iesus, of the number, effect, and use of the Sacraments, and finally of

the whole Religion which heretofore hath bene corrupted by the Papists. If his doctrine be found wholesome and able to instruct the simple, and if the Church justly can reprehend nothing in his life, doctrine, nor utterance, then we judge the church, which before was destitute, unreasonable, if they refuse him whom the church did offer; and they should be compelled by the censure of the Councell and Church, to receive the person appointed, and approved by the judgement of the godly and learned: unlesse that the same Church, have presented a man better, or as well qualified to the examination, before that this foresaid tryall was taken of the person presented by the counsell of the whole church. As for example, the counsell of the church, presents to any church a man to be their Minister, not knowing that they are otherwise provided: in the meane time, the church is provided of another, sufficient in their judgement for that charge, whom they present to the learned Ministers, and next reformed church to be examined. In this case the presentation of the people to whom he should be appointed Pastor must be preferred to the presentation of the counsell, or greater church, unlesse the person presented by the inferiour Church be judged unable of the Regiment by the Learned. For altogether this is to be avoided, that any man be violently intruded or thrust in upon any Congregation. But this libertie with all care must be reserved to every severall Church, to have their Votes and Suffrages in election of their Ministers. But violent intrusion we call not, when the counsell of the Church in the feare of God, and for the salvation of the people, offereth unto them a sufficient man to instruct them, whom they shall not be forced to admit before just examination, as before is said.

What may unable any person, that he may not be admitted to the Ministerie of the Church.

IT is to be observed, that no person, noted with publique infamie, or being unable to edifie the Church by wholesome doctrine, or being known of corrupt judgement, be either promoted to the regiment of the Church, or yet retained in Ecclesiasticall administration.

Explication.

BY publick infamy wee understand, not the common sinnes and offences which any hath committed in time of blindnes, by fragilitie, (if of the same by a better and more sober con-

versation

ſatisfaction he hath declared himſelfe verily penitent) but ſuch capitall crimes as the Civill ſword ought and may puniſh with death by the word of God. For beſides that the Apoſtle requireth the life of Miniſters to be ſo irreprehenſible, that they have a good teſtimonie from thoſe that be without, wee judge it a thing unſeemly and dangerous, that he ſhall have publick authoritie to preach to others life everlaſting, from whom the Civill Magiſtrate may take the life temporall for a crime publickly committed. And if any object, that the Prince hath pardoned his offence, and that he hath publickly repented, and ſo not onely his life is in aſſurance, but alſo that he may be received to the Miniſterie of the Church, We anſwer, that repentance doth not take away the temporall puniſhment of the Law, neither doth the pardon of the Prince remove his infamie before man.

That the life and converſation of the perſon preſented, or to be elected may be the more clearely knowne, publick edicts ſhould be directed to all parts of this Realme, or at the leaſt to thoſe parts where the perſon had been moſt converſant: as where he was nouriſhed in letters, or where he continued ſince the yeares of infancie and childhood were paſſed. Straight commandement would be given that if any capitall crimes were committed by him, that they ſhould be notified; as if he had committed wilfull murder, Adulterie, if he were a common fornicator; a thiefe, a drunkard, a fighter, brawler, or contentious perſon. Theſe Edicts ought to be notified in the chiefe Cities, with the like charge and commandement, with declaration that ſuch as concealed his ſinnes known did deceive and betray (ſo far as in them lay) the Church which is the Spouſe of Chriſt Ieſus, and did communicate with the ſinnes of that wicked man.

Admiſsion.

THe Admiſſion of Miniſters to their offices muſt conſiſt in conſent of the people, and Church whereto they ſhall be appointed, and approbation of the learned Miniſters appointed for their examination.

We judge it expedient that the admiſſion of Miniſters be in open audience, that ſome ſpeciall Miniſter make a Sermon touching the duety and office of Miniſters, touching their manners, converſation and life: as alſo touching the obedience which the Church oweth to their Miniſters. Commandement ſhould bee given as well to the Miniſter as to the people, both being preſent: To wit, that he with all carefull diligence attend upon the flock of Chriſt Ieſus over the which he is appointed Preacher. That hee will walke in the preſence of God ſincerely

sincerely, that the graces of the holy Spirit may be multiplied into him, and in the presence of men so soberly and uprightly, that his life may confirme in the eyes of men, that which by tongue and word he perswaded unto others. The people would be exhorted to reverence and honor their ministers, chosen as the servants and Embassadors of the Lord Iesus, obeying the commandements which they pronounce from Gods mouth and book, even as they would obey God himselfe. For whosoever heareth Christs ministers, heareth himself, and whosoever rejecteth and despiseth their ministerie and exhortation, reiecteth and despiseth Christ Iesus. Other ceremonie then the publick approbation of the people, and declaration of the chiefe minister, that the person there presented is appointed to serve the Church, wee cannot approve, for albeit the Apostles used imposition of hands, yet seeing the miracle is ceased, the using of the ceremonie we judge not necessarie.

The minister elected, or presented, examined, and as sayd is, publickly admitted, may neither leave the flocke at his pleasure to which he had promised his fidelitie & labours, neither yet may the flock reject nor change him at their appetite, unlesse they be able to convict him of such crimes as deserve deposition, whereof we shall after speak. We mean not but that the whole Church, or the most part thereof, for just considerations, may transferre a minister from one Church to another: neither yet mean we, that men who now serve as it were of benevolence, may not be appointed and elected to serve in other places, but once being solemnly elected, and admitted, we cannot approve that they should change at their owne pleasure.

We are not ignorant that the raritie of godly and learned men, shall seem to some a just reason why that so strait and sharpe examination should not be taken universally, for so it shall appeare, that the most part of the Kirks shal have no minister at all. But let these men understand, that the lack of able men shall not excuse us before God, if by our consent unable men be placed over the flock of Christ Iesus. As also that amongst the Gentiles godly and learned men were also rare, as they be now amongst us, when the Apostle gave the same rule to trie & examine ministers, which we now follow. And last, let them understand that it is alike to have no minister at all, and to have an Idoll in the place of a true minister: Yea and in some case it is worse, for those that be utterly destitute of ministers, will be diligent to search for them; but those that have a vain shadow, do commonly without further care content themselves with the same, and so remain they continualy deceived, thinking that they have a minister, when in verie deed they have none. For we cannot judge him a dispensator of Gods mysteries

cies, that in no wiſe can breake the bread of life to the fainting and hungrie ſoules. Neither judge we that the ſacraments can be rightlie miniſtred by him in whoſe mouth God hath put no Sermon of exhortation. The chiefeſt remedie left to your Honours, and to us, in all this rarietie of true miniſters, is fervent praier unto God, that it will pleaſe his mercie to thruſt out faithfull workmen in this his harveſt. And next, that your Ho. with conſent of the Church, are bound by your authoritie to compel ſuch men as have gifts and graces able to edifie the Church of God, that they beſtow them where greateſt neceſſitie ſhall be known. For no man may be permitted to live idle, or as themſelves liſt. But muſt be appointed to travell where your wiſdoms and the church ſhal think expedient: Wee cannot preſcribe unto your Honors certain rules how that ye ſhall diſtribute the miniſters and learned men, whom God hath alreadie ſent unto you. But herof we are aſſured, that it greatlie hindereth the progreſſe of Chriſts Goſpell within this poore realm, that ſome altogether abſtract their labours from the Church, and others remain altogether in one place, the moſt part of them being idle. And therfore of your Honors we require in Gods name, that by your authoritie, which ye have of God, ye compel all men to whom God hath given any Talent to perſwade by wholſome doctrine, to beſtow the ſame, if they be called by the church to the aduancement of Chriſts glorie, and the comfort of his troubled flock. And that ye with the conſent of the church, aſſigne unto your chiefeſt workmen, not onelie townes to remaine in, but alſo provinces, that by their faithfull labours, churches may be erected, and order eſtabliſhed where none is now. And if on this manner ye ſhall uſe your power and authoritie, chiefly ſeeking Gods glorie, and the comfort of your brethren, we doubt not but God ſhall bleſſe you and your enterpriſes.

For Readers.

TO the Churches where no miniſters can be had preſentlie, muſt be appointed the moſt apt men that diſtinctlie can read the common praiers & the Scriptures, to exerciſe both themſelves and the Church, till they they grow to greater perfection, and in proceſſe of time, he that is but a reader, may attain to a farther degree, and by conſent of the Church, and diſcreet miniſters, may be permitted to miniſter the Sacraments, but not before that he be able ſomewhat to perſwade by wholeſome doctrine, beſide his reading, and be admitted to the Miniſterie, as before is ſaid. Some we know that of long time have profeſſed Chriſt Ieſus, whoſe honeſt converſation deſerveth praiſe of all godly men, and whoſe knowledge alſo might greatly helpe the ſimple, and yet

they

they onely content themselves with reading, these must be animated, and by gentle admonition encouraged by some exhortation to comfort their brethren, and so they may be admitted to administration of the sacraments; but such readers as neither have have had exercise, nor continuance in Christs true religion, must abstaine from ministration of the sacraments, till they give declaration and witnessing of their honestie and further knowledge, that none be admitted to preach, but they that are qualified therefore, but rather be retained readers, and such as are preachers already, not found qualified therefore, by the superintendent, be placed to be readers.

The fift head concerning the provision for the Ministers, and for the distribution of the rents and possessions iustly appertaining to the Church.

SEing that of our maister Christ Iesus, and his Apostle *Paul* we have, that the workman is worthy of his reward, and that the mouth of the labouring oxe ought not to be musseled, of necessitie it is, that honest provision be made for the ministers, which we require to be such, that they have neither occasion of sollicitude, neither yet of insolencie and wantonnesse. And this provision must be made not onely for their owne sustentation, during their lives: but also for their wives and children after them. For we judge it a thing most contrarious to reason, godlines and equitie, that the widow and the children of him who in his life, did faithfully serve in the kirk of God, and for that cause did not carefully make provision for his family, should after his death be left comfortlesse of all provision: which provision for the wives of the ministers after their deceass is to be remited to the discretiō of the kirk. Difficile it is to appoint a severall stipend to every minister, by reason that the charge and necessitie of all, will not be alike. For some will be continuers in one place, some will be compelled to travel, and oft to change their dwelling place (if they shall have charge of divers kirkes) among these some will be burdened with wife & children, and one with moe then others, & some perhaps will be single men. If equall stipends should be appointed to these that in charge should be so unequall, either should the one suffer penurie, or else should the other have superfluitie and too much. We judge therefore that every minister have sufficient whereupon to keep an house, and be sustained honestly in all things necessarie as well for keeping of his house and cloathes, flesh, fish, bookes, fewell, and other things necessarie, of the rents and treasurie of the

kirk at the diſcretion of the Congregation conforme to the qualitie of the perſon and neceſſity of the time: Wherein it is thought good that every Miniſter ſhall have at leaſt fourtie bolls meale, twenty ſex bolls malt, to finde his houſe bread and drinke, and more ſo much as the diſcretion of the Church findes neceſſarie; beſides money for buying of other proviſion to his houſe and other neceſſaries: the modification whereof is referred to the judgement of the Kirk, to be made every yeare at the chooſing of the Elders and Deacons of the Kirk. Providing alwaies that there bee advanced to every Miniſter ſufficient proviſion for a quarter of a yeare beforehand of all things. But to him that travels from place to place, whom we call Superindent, who remaines as it were a month or leſſe in one place for eſtabliſhing of the Kirk, and for the ſame purpoſe changing to another, muſt conſideration be had. And therefore to ſuch we thinke ſixe chalders beere, nine chalders meale, three chalders oats, ſixe hundreth merkes money, to be eiked and paired at the diſcretion of the Prince and councell of the Realme, to be payed to him in manner foreſaid. The children of the Miniſters, muſt have the liberties of the Cities next adjacent, where there fathers laboured, freely granted. They muſt have the priviledges in Schooles, and burſſes in Colledges; That is, that they ſhal be ſuſtained at learning, if they be found apt thereto: And failing thereof, that they be put to ſome handie-craft, or exerciſed in ſome vertuous induſtry, whereby they may be profitable members of the Commonwealth, and the ſame we require of their daughters: To wit, that they be vertuouſly brought up, and honeſtly doted when they come to maturity of yeares at the diſcretion of the kirk. And this in Gods preſence we witneſſe we require not ſo much for our ſelves, or for any that appertaine to us, as that we do it for the increaſe of vertue and learning, and for the profite of the poſterity to come. It is not to be ſuppoſed that any man will dedicate himſelfe and his children ſo to God and to his Kirk, that they look for no worldly commodity, but this cankered nature which we beare, is provoked to follow vertue when it ſeeth profite and honour thereto annexed; and contrarily, then is vertue in many deſpiſed, when vertuous and godly men are without honour: and ſory would we be that poverty ſhould diſcourage men from ſtudie, and following of the way of vertue, by which they might edifie the Kirk and flock of Chriſt Ieſus. Nothing have we ſpoken of the ſtipend of Readers, becauſe if they can doe nothing but reade, they neither can be called nor judged true Miniſters, and yet regard muſt be had to their labours; but ſo that they may be ſpurred forward to vertue, and not by any ſtipend appointed for

their reading to be retained in that estate. To a Reader therfore that is newly entred, fourty merkes, or more or lesse, as Parishioners and Readers can agree, is sufficient: Provided that he teach the children of the Parish, which he must doe, beside the reading of the common prayers, and bookes of the old and new Testament. If from reading he begin to exhort, and explain the Scriptures, then ought his stipend to be augmented, till finally he come to the honour of a Minister. But if he be found unable after two yeres, then must he be removed from that office, and discharged of all stipend, that another may be proved as long. For this alwaies is to be avoided, that none who is judged unable to come at any time to some reasonable knowledge whereby he may edifie the Kirk, shall be perpetually susteined upon the charge of the Kirk. Farther it must be avoided, that no child, nor person within age, that is, within twentie one yeares of age, be admitted to the office of a Reader. But Readers ought to be endued with gravity and discretion, lest by their lightnesse the prayers or Scriptures read be of lesse price or estimation. It is to be noted that the Reader be put in the Kirk at the admission of the Superintendent. The other sort of Readers, who have long continued in godlines, and have some gift of exhortation, who are of hope to attain to the degree of a Minister, and teach the children; we think an hundred merkes, or more or lesse, at the discretion of the kirk, may be appointed, so that difference be made, as said is, betwixt them and the Ministers, that openly preaches the word and ministers the Sacraments.

Rests yet two sorts of people to be provided for, upon that which is called the Patrimony of the kirk, to wit, the poore, and teachers of the youthead. Every several Kirk must provide for the poore within it selfe: For feareful and horrible it is, that the poore, whom not onely God the Father in his Law, but Christ Iesus in his Evangel, and the holy Spirit speaking by S. Paul hath so earnestly commended to our care; are universally so contemned and despised. We are not Patrones for stubborne and idle beggars, who running from place to place make a craft of their begging, whom the Civill Magistrate ought to punish. But for the widow and fatherlesse, the aged, impotent or lamed, who neither can nor may travell for their sustentation; we say that God commands his people to be carefull, and therefore for such, as also for persons of honestie fallen into decay and poverty, ought such provision to bee made, that of our aboundance their indigence might be relieved. How this most conveniently, and most easily may be done in every Citie, and other parts of this Realme, God will shew you wisdome, and the meanes, so that your mindes be godly inclined thereto.

thereto. All muſt not be ſuffred to beg, that gladly would ſo doe, neither yet muſt beggers remain where they would; but the ſtout and ſtrong beggers muſt be compelled to worke; and every perſon that may not worke, muſt bee compelled to repaire to the place where he or ſhe was borne, unleſſe of long continuance they have remained in one place, aud there reaſonable proviſion muſt be made for ſuſtentation as the Kirk ſhall appoint. The order nor ſummes in our judgements can not particularly be appointed unto ſuch times as the poore of everie Citie, Town and Pariſh bee compelled to repaire to the places where they were borne, or of their reſidence, where their names and number muſt be taken and put in roll, and then may the wiſedome of the Kirk appoint ſtipends accordingly.

The Head of the Superintendents.

BEecauſe we have appointed a larger ſtipend to them that ſhall be Superintendents then to the reſt of the Miniſters, we have thought good to ſignifie to your Honours ſuch reaſons as moved us to make difference betwixt Preachers at this time, as alſo how many Superintendents we thinke neceſſarie, with their bounds, office, election and cauſes that may deſerve depoſition from that charge.

We conſider that if the Miniſters whom God hath endowed with his ſingular graces amongſt us ſhould be appointed to ſeverall places there to make their continuall reſidence, that then the greateſt part of the Realme ſhould be deſtitute of all doctrine: which ſhould not onely be the occaſion of great murmur, but alſo be dangerous to the ſalvation of many. And therefore we have thought it a thing moſt expedient at this time, that from the whole nũber of godly & learned men, now preſently in this realm, be ſelected ten or twelue (for in ſo many Provinces we have divided the whole) to whom charge and commandement ſhould be given, to plant and erect Kirkes, to ſet, order, and appoint Miniſters, as the former order preſcribes, to the Countries that ſhall be appointed to their care where none are now. And by their meanes, your love and common care over all Inhabitants of this Realme, to whom you are equally debtors, ſhall evidently appear; as alſo the ſimple and ignorant, who perchance have never heard Ieſus Chriſt truely preached, ſhall come to ſome knowledge: By the which many that are dead in ſuperſtition and ignorance, ſhall attaine to ſome feeling of godlineſſe, by the which they may be provoked to ſearch and ſeek farther knowledge of God, and his true Religion and worſhipping: where by the contrary, if they ſhall be neglected, then ſhall they not onely grudge, but alſo

ſeeke the meanes whereby they may continue in their blindnes, or returne to their accuſtomed Idolatry; and therefore nothing we deſire more earneſtly then that Chriſt Ieſus bee univerſally once preached throughout this Realme, which ſhall not ſuddenly be, unleſſe that by you, men be appointed, and compelled, faithfully to travell in ſuch Provinces as to them ſhall be aſſigned.

The names of the places of reſidence and ſeverall Dioceſſes of the Superintendents.

IN *primis*, The Superintendent of Orknay, whoſe Dioceſſe ſhall comprehend the Iles Orknay, Zetland, and Cathnes, and Stranaver, his reſidence to be in Kirkwall.

The Superintendent of Roſſe, whoſe Dioceſſe ſhall comprehend Roſſe, Sutherland, Murray, with the north Iles of the Skie, and Lewes with the adjacents: his reſidence to be in the Channonrie of Roſſe.

The Superintendent of Argyle, whoſe Dioceſſe ſhall comprehend Argyle, Kyntyre, Lorne, the ſouth Iles, Arran and Buite with their adjacents, with Lochwhaber: his reſidence to be in Argyle.

The Superintendent of Aberdene, whoſe Dioceſſe is betwixt Dee and Spay conteining the Shirefdom of Aberdene and Bamfe: whoſe reſidence ſhall be in old Aberdene.

The Superintendent of Brechen, whoſe Dioceſſe ſhall be the whole Sirefdoms of the Mernes, Angus, and the brae of Marr to Dee: his reſidence to be in Brechen.

The Superintendent of Fiffe and Fotheringhame to Stirling, and the whole Shiredome of Perth: his reſidence to be in Saint androes.

The Superintendent of Edinburgh, whoſe Dioceſſe ſhall comprehend the whole Shirefdom of Lowthian and Stirling, and the South ſide of the water of Forth: his reſidence to be in Edinburgh.

The Superintendent of Iedburgh, whoſe Dioceſſe ſhall comprehend the whole Tivitdail, Tweeddaill, Liddiſdail, and therto is added by conſent of the whole Kirk, the Merſe, Lawderdaill and Weddaill, with the forreſt of Ettrick: his reſidence to be in Iedburgh.

The Superintendent of Glaſgow, whoſe Dioceſſe ſhall comprehend Clidſdaill, Renfrew, Menteth, Lennox, Kyle and Cuninghame: his reſidence to be in Glaſgow.

The Superintendent of Dumfrieſs, whoſe Dioceſſe ſhall comprehend Galloway, Carrik, Nithiſdal, Annandaile with the reſt of the dailes in the weſt: his reſidence to be in Dumfrieſe.

Thoſe

Thoſe men muſt not be ſuffered to live as your idle Biſhops have done heretofore: neither muſt they remaine where gladly they would, but they muſt be preachers themſelves, and ſuch as may not make long reſidence in any place till their Kirkes be planted and provided of Miniſters, or at the leaſt of Readers. Charge muſt be given to them that they remain in no place above twenty daies in their viſitation, till they have paſſed through their whole bounds. They muſt thrice everie week preach at the leaſt; and when they returne to their principall Town and Reſidence, they muſt be likewiſe exerciſed in preaching and edification of the Kirk: and yet they muſt not be ſuffered to continue there ſo long, that they may ſeem to neglect their other kirks: But after they have remained in their chiefe towne three or foure moneths at moſt, they ſhall bee compelled (unleſſe by ſickneſſe they be retained) to re-enter in viſitation. In which they ſhall not onely preach, but alſo examine the life, diligence and behaviour of the Miniſters, as alſo the order of the kirkes, the manners of the people. They muſt further conſider how the poore be provided, how the youth be inſtructed: They muſt admoniſh where admonition needeth, and dreſſe ſuch things as by good counſell they be able to appeaſe. And finally they muſt note ſuch crimes as be heynous, that by the cenſure of the Kirk the ſame may be corrected. If the Superintendent be found negligent in any of the chiefe points of his office, & ſpecially if he be noted negligent in preaching of the word, and viſitation of the Kirkes; or if he be convict of ſuch crimes, which in common Miniſters are damned, he muſt be depoſed, without reſpect of his perſon, or office.

The Election of Superintendents.

IN this preſent neceſſity, the nomination, examination, and admiſſion of the Superintendent, cannot be ſo ſtraight, as we require, and as afterward it muſt be. For this preſent, the refore we thinke it expedient, that either your Honours by your ſelves nominate ſo many as may ſerve the fore-written Provinces: or that ye give commiſſion to ſuch men as ye ſuppoſe the feare of God to be in, to doe the ſame. And the ſame men being called in your preſence ſhall be by you, & ſuch as your Hon: pleaſes call unto you for conſultation in that caſe, appointed to their Provinces. Wee thinke it expedient, and neceſſarie, that as well the Gentlemen, as Burgeſs of every diocie be made privy at the ſame to the election of the ſuperintendent; as well to bring the kirk in ſome practiſe of her liberty, as that the Paſtor may be the better favored of the flock whom themſelves have choſen. If your Honours cannot finde for this preſent ſo many able as neceſſity requireth, then in our

judgements more profitable it is thoſe Provinces vaike till God provide better for them, then that men unable to edifie and governe the Kirk, ſo ſuddenly be placed in that charge; for experience hath teached us what peſtilence hath been ingendred in the Kirk by men unable to diſcharge their Offices. When therefore after three yeares any Superintendent ſhall depart, or chance to be depoſed, the cheefe Towne within the Province, to wit, the Miniſters, Elders and Deacons, with the Magiſtrate and Councell of the ſame Towne, ſhall nominate, and by publick Edicts proclaime, as well to the Superintendent, as to two or three Provinces next adjacent, two or three of the moſt learned and godly Miniſters within the whole Realme, that from amongſt them, one with publick conſent, may be elected and appointed to the office then vacant: And this the chiefe town ſhall be bound to doe within the ſpace of twenty daies; which being expired, and no man preſented, then ſhall three of the next adjacent Provinces with conſent of their Superintendents, Miniſters and Elders, enter in the right and priviledge of the Town, and ſhall preſent every one of them, one or twa, if they liſt, to the chiefe Town to be examined, as the order requires. As alſo it ſhall be lawfull, for all the kirkes of the Dioceſſe to nominate within the ſame time ſuch perſons as they thinke worthy to ſtand in Election, who all muſt be put in an Edict.

After nomination to be made, publick Edicts muſt be ſent forth, warning all men that have any exception againſt the perſons nominate, or againſt any of them, to be preſent in the chiefe Town at the day affixed, and place, to object what they can againſt the election of any of them. Thirty dayes we thinke ſufficient to be aſſigned thereto. Thirtie dayes we meane after the nomination be made; which day of the election being come, the whole Miniſters of the Province, with three or foure Superintendents next adjacent, or that ſhall be thereto nominated ſhall examine, not onely the learning, but alſo the manners, prudence and habilitie to governe the Kirk, of all theſe that be nominated: that he who ſhall be found moſt worthie may be burdened with the charge. If the Miniſters of the whole Provinces ſhould bring with them the votes of them that were committed to their care, the election ſhould be the more free. But alwayes the votes of them that convene, ſhould be required. The examinations muſt be publickly made. They that ſtand in election muſt publickly preach, and men muſt be charged in the name of God, to vote according to conſcience, and not after affection.

If any thing be objected againſt him that ſtandeth in election, the Superintendents and Miniſters muſt conſider whether the objection

jection be made of conſcience or malice, and they muſt anſwer accordingly. Other ceremonies then ſharp examination, approbation of the miniſters, and Superintendents, with the publicke conſent of the Elders and people, we cannot allow.

The Superintendent being elected, and appointed to his charge, muſt be ſubiect to the cenſure and correction of miniſters and Elders, not of his chiefe towne onely, but alſo of the whole Province, over the which he is appointed overſeer.

If his offence be knowne, and the miniſters and Elders of the towne and Province be negligent in correcting of him, then the next one or two Superintendents with their miniſters and Elders, may convene him, and the miniſters and Elders of his chief town (provided that it be within his owne province or chiefe towne) may accuſe or correct as well the Superintendent in theſe things that are worthy of correction, as the miniſters and Elders of their negligence and ungodly tollerance of his offence.

Whatſoever crime deſerves depoſition or correction of any other miniſter, deſerveth the ſame in the Superintendent, without exception of perſons.

After that the Kirk is eſtabliſhed, and three years be paſſed, we require that no man be called to the office of a Superintendent, who hath not at the leaſt two years given declaration of his faithfull labours in the miniſterie of the ſame Kirk.

No Superintendent may be transferred at the pleaſure or requeſt of any one province, no not without the conſent of the whole counſell of the Kirk, and that for grave cauſes and conſiderations.

Of one thing in the end we muſt admoniſh your Honours, to wit, that in the appoynting of the Superintendents for this preſent, ye diſappoint not your chiefe townes, and where learning is exerciſed, of ſuch miniſters as more may profit by reſidence in one place, then by continuall travell from place to place. For if ye ſo doe, the youth in theſe places ſhall lack the profound interpretation of Scripture: and ſo ſhall it bee loug before your garden ſend forth many plants; where by the contrary, if one or two townes be continually exerciſed as they may, the Commonwealth ſhall ſhortly feaſt of their fruit, to the comfort of the godly.

For the Schooles.

SEing that the office and dutie of the godly Magiſtrate, is not onely to purge the Church of God from all ſuperſtition, and to ſet it at libertie from tyranny and bondage, but alſo to provide to the utmoſt of his power, how it may abide in ſome puritie in the

the posteritie following, we can but freely communicate our iudgments with your Honours in this behalfe.

The necessitie of Schooles.

SEeing that God hath determined that his Kirke here in earth shall be taught not by Angels, but by men; and seeing that men are borne ignorant of God, and of all godlinesse, and seeing also he ceasses to illuminat men miraculously, suddenly changing them as he did the Apostles, and others in the primitive kirk: Of necessitie it is that your Honours be most careful for the vertuous education, and godly up-bringing of the youth of this realme: if either ye now thirst unfainedly the advancement of Christs glorie, or yet desire the continuance of his benefits to the generation following. For as the youth must succeed to us, so we ought to bee carefull that they have knowledge and erudition to profit and comfort that which ought to be most deare to us, to wit, the kirk and spouse of our Lord Iesus. Of necessitie therefore we judge it, that every severall kirk have one Schoolmaister appointed, such a one at least as is able to teach Grammer, and the Latine tongue, if the town be of any reputation. If it be upaland where the people convene to the doctrine but once in the week, then must either the reader or the minister there appointed, take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechisme as we have it now translated in the booke of the common order called the order of Geneva. And furder we think it expedient, that in every notable town, and specially in the town of the Superintendent, there be erected a Colledge, in which the arts at least Logick and Rhethorick, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed. As also provision for those that be poore, and not able by themselves, nor by their friends to be sustained at letters, and in speciall these that come from Landward. The fruit and commoditie hereof shall suddenly appeare. For first, the youth-head and tender children shall bee nourished, and brought up in vertue in presence of their friends, by whose good attendance many inconveniences may bee avoyded, in which the youth commonly fall, either by overmuch libertie, which they have in strange and unknowne places, while they cannot rule themselves: or else for lack of good attendance, and such necessitie as their tender age requires. Secondly, the exercise of children in every kirke, shall bee great instruction to the aged. Last, the great Schooles, called the universities, shall bee replenished with these that shall bee apt to learning. For this must bee carefully provided, that no father of what estate or condition that

ever he be, use his children at his own fantasie, especially in their youthead, but all must be compelled to bring up their children in learning and vertue.

The rich and potent may not be permitted to suffer their children to spend their youth in vaine idleness as heretofore they have done: But they must be exhorted, and by the censure of the Kirk compelled to dedicate their sonnes by good exercises to the profite of the Kirk, and Common-wealth; and that they must doe of their own expences because they are able. The children of the poore must be supported and sustained of the charge of the Kirk, tryall being taken whether the spirit of docility be in them found, or not: If they be found apt to learning and letters, then may they not (we meane, neither the sonnes of the rich, nor yet of the poore) be permitted to reject learning, but must be charged to continue their studie, so that the Common-wealth may have some comfort by thé. And for this purpose must discreet, grave, & learned men be appointed to visit Schooles for the tryall of their exercise, profite and continuance: To wit, the Minister and Elders, & the rest of learned men in every town shall in every quarter make examination how the youth have profited.

And certain times must be appointed to reading and learning of the Catechisme, and certain to the Grammer and to the Latine tongues, and a certaine to the Arts of Philosophie, and the tongues, and certain to that studie in the which they intend chiefly to travell for the profite of the Common-wealth. Which time being expired, we meane in every course, the children should either proceed to further knowledge, or else they must be set to some handie craft, or to some other profitable exercise; providing alwaies that first they have further knowledge of Christian Religion: To wit, the knowledge of Gods Law and Commandements, the use and office of the same: the chiefe Articles of the Beleefe, the right forme to pray unto God; the number, use, and effect of the Sacraments: the true knowledge of Christ Iesus, of his Office and Natures, and such others, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any to be admitted to the participation of the Lords Table: and therefore thir principles ought and must be learned in the youth-head.

The Times appointed to every course.

TWo yeares we thinke more then sufficient to learne to reade perfectly, to answer to the Catechisme, and to have some entres in the first rudiments of Grammer to the full accomplishment whereof (we meane of the Grammer) we thinke o-

thee three yeares or foure at moſt ſufficient to the Arts, to wit, Logick & Rhetorick, and to the Greek tongue 4 yeares, and the reſt till the age of 24 years, to be ſpent in that ſtudy, wherein the learner would profit the Church, or commonwealth, be it in the lawes, phyſick, or divinitie; which time of 24. yeares being ſpent in the Schools, the learner muſt be removed to ſerve the Church or commonwealth, unleſſe hee bee found a neceſſary reader in this ſame Colledge or Vniverſitie. If God ſhall move your hearts to eſtabliſh & execute this order, and put theſe things in practiſe, your whole realme, we doubt not, within few years will ſerve it ſelfe of true preachers, & of other officers neceſſary for the cõmonwealth.

Of the erection of Vniverſities.

THe Grammer Schoole being erected, and of the tongues (as we have ſaid) next we think it neceſſary there be 3 Vniverſities in this whole realme, eſtabliſhed in 3 townes accuſtomed. The firſt in S. Andros, the ſecond in Glaſgow, & the third in Aberdein. And in the firſt Vniverſity & principal, viz. S. Androes, that there be 3. colledges, and in the firſt colledge, which is the entry, of the Vniverſity, there be 4. claſſes, or ſeages, the firſt to the new Supposts, ſhall be onely *Dialectica*, next onely *Mathematica*, the third of phyſick onely, the fourth of medicine. And in the ſecond colledge, two claſſes, or ſeages, the firſt of Morall philoſophy, the ſecond of the lawes. And in the third colledge two claſſes or ſeages, the firſt of the tongues, to wit, Greek & Hebrue, the 2 of divinity.

Of Readers, and of the degrees and time of ſtudy.

Item, in the firſt colledge and firſt claſſe, ſhall be a reader of *Dialectica*, who ſhall accompliſh his courſe therof in a yeare. In *Mathematica*, which is the ſecond claſſe, ſhall be a reader which ſhall compleat his courſe of Arithmetica, Geometrie, Coſmography, & Aſtrologie in one year. In the third claſſe ſhall be a reader of naturall philoſophy, who ſhall compleat his courſe in one year. And who after thir 3. years by triall and examination, ſhall be found ſufficiently inſtructed in the foreſaid ſciences, ſhall be Laureat, and Graduat in philoſophy. In the fourth claſſe, ſhall be a reader of Medicine, who ſhall compleat his courſe in 5 yeares, after the ſtudy of the which tim, being by examination found ſufficient, they ſhall be graduat in medicine.

Item, in the ſecond colledge, in the firſt claſſe, one reader onely in the Ethicks, Oeconomicks, and Politicks, who ſhall compleat his courſe in the ſpace of one yeare. In the ſecond claſſe ſhall bee two readers in the Municipall and Roman lawes, who ſhall compleat his courſe in 4 yeares, after which time being by examination

tion being found sufficient, they shall be graduate in the lawes.

Item, in the third colledge, in the first classe, one reader of the Hebrew, and another of the Greek tongue, who shall compleat the Grammar thereof in 3 moneths, and the remanent of the yeare, the reader of the hebrew shall interpret one book of Moses, the Prophets or the Psalms, so that this course & classe shall continue one year. The reader of the Greek shall interpret some book of Plato, together with some place of the new testament. In the second classe shall be two readers in divinitie, the one in the new Testament, the other in the old, who shall compleat their course in five yeares: after which time, who shall be found by examination sufficient, they shall be graduate in divinitie.

Item, wee thinke expedient that none be admitted to the first colledge, and to bee Suppostes of the universitie, unlesse he have from the master of the schoole, and minister of the town where he was instructed in the tongues, ane testimonie of his learning, docility, age and parentage: and likewise triall be taken by certain examinators, deputed by the Rector and Principalls of the same. And if he be found sufficiently instructed in the *Dialectica*, he shall incontinent the same year be promoted to the classe of *Mathematica*.

Item, that none be admitted to the classe of Medicine, but he that shall have his testimoniall of his time well spent in *Dialectica*, *Mathematica*, and Physick, and of his docility in the last.

Item, that none be admitted unto the classe of the lawes, but he that shall have sufficient testimonialls of his time wel spent in *Dialectica*, *Mathematica*, *Physica*, Ethicks, Oeconomicks, and Politickes, and of his docilitie in the last.

Item, that none be admitted unto the classe & seage of divinity, but he that shall have sufficient testimonialls of his time well spent in *Dialectica*, *Mathematica*, *Phisica*, *Ethica*, *Oeconomica*, *and Politica*, and the Hebrew tongue, and of his docilitie in the morall Philosophy, and the Hebrew tongue. But neither shall such as apply them to heare the lawes, be compelled to heare medicine; neither such as apply them to heare divinitie, be compelled to heare either Medicine or yet the lawes.

Item, in the second Vniversity, which is Glasgow, shall be two colledges onely: in the first shall be a classe of *Dialectica*, an other of *Mathematica*, the third of *Phisica*, ordered in all sorts as S. Androes.

Item, in the second, foure classes, the first of Morall philosophy, Ethicks, Oeconomicks, and Physick. The second of the Municipal and Roman lawes. The third, of the Hebrew tongue. The fourth of divinitie, which shal be ordered in al sorts to that we have written in the order of the Vniversitie of S. Androes.

The third Vniversitie of Aberdein shall be conforme to this Vniversitie of Glasgow in all sorts.

Item, we thinke needfull that there be chosen of the bodie of the Vniversity to every Colledge, a principall man of learning, discretion and diligence, who shall receive the whole rents of the Colledge, and distribute the same according to the erection of the Colledge, and shall dayly hearken the dyet counts, adjoyning to him weekly one of the readers or regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the yowth in the matter taught upon the policie and uphold of the place, and for punishment of crimes shall holda weekly convention with the whole members of the Colledge. He shall be count able yerely to the Superintendent, Rector, and the principals convened, about the first of november. His election shal be in this sort. There shall be three of the most sufficient men of the Vniversitie (not principalls already nominate by the members of the Colledge) sworn to follow their consciences whose Principall is departed, and publickly proponed through the whole Vniversitie, after the which time 8 daies, by the Superintendent himselfe, or his speciall Procurator, with the Rector, & the rest of the principals, as a chapter, convenit, shall confirme one of the three they think most sufficient, being before sworn to do the same with a single eye but respect to fead or favour.

Item, In every Colledge we thinke needfull at least, a steward, a cooke, a gardiner, and Porter, who shall be subject to discipline of the principall, as the rest.

Item, That every Vniversitie have a beddall subject to serve at all times throughout the whole Vniversitie, as the Rector and Principall shall command.

Item, that every Vniversitie have a Rector chosen from yeare to yeare as shall follow. The Principalls being convened with the whole Regents chapterly shall be sworn that every man in his roume shall nominate such a one as his conscience shall testifie to be most sufficient to beare such charge and dignity: and three of them that shall be oftest nominated shall be put in edict publickly 15 daies before Michaelmas, and then shall on Michaelmas even convene the whole principalls, regents and suppossts, that are graduat, or at the least studyed their time in Ethicks, œconomicks, and politickes and na others yonger, and every one first protest in Gods presence to follow the sincere dytment of their conscience shall nominate of the three, and he that hath most votes shall be confirmed by the Superintendent and Principalls, & his duety with an exhortation proponed unto him, and this to be the 28 day of September, and therafter tryall to be taken *binc inde* of his just & godly government, & of the rests lawful submission and obedience

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he ſhall be propyned by the univerſitie at his entry with a new garment, bearing *inſignia Magiſtratus*, and he holden monethly to viſite every Colledge, and with his preſence decore and examine the lections and exerciſe therof. His aſſeſſors ſhall be a lawyer and a theologe, with whoſe advice he ſhall decide all queſtions civill betwixt the members of the Vniverſitie. If any without the Vniverſitie perſue a member thereof, or he be perſued by a member of the ſame, he ſhall aſſiſt the provoſt and baillies in theſe caſes, or other Iudges competent, to ſee juſtice be miniſtred: In likewiſe if any of the univerſitie be criminally perſued, he ſhall aſſiſt the Iudges competent, and ſee that juſtice be miniſtred.

Item, We thinke expedient that in every colledge in every Vniverſity, there be 24 burſars, devided equally in all the claſſes and ſeges as is above expremit, that is, in S. Androes 72 burſars, in Glaſgow 48 burſars, in Aberdine 48 to be ſuſteined onely in meat upon the charges of the Colledge, and to be admitted at the examination of the Miniſterie and chaptour of principalls in the Vniverſity, as well in the docility of the perſons offered, as of the abilitie of their parents to ſuſtaine them themſelves, and not to burden the Common-wealth with them.

Of the Stipends and expenſes neceſſary.

Item, we thinke expedient that the Vniverſities be doted with temporall lands, with rents and revenewes of the Biſhopricks teporalitie, and of the Kirkes collegiat ſo farre as their ordinary charges ſhall require, and therfore that it would pleaſe your Hon: by advice of your Hon. Coun. and vote of Parliam. to do the ſame, And to the effect the ſame may be ſhortly exped, we have recollected the ſummes we think neceſſarie for the ſame.

Imprimis, for the ordinary ſtipend of the dialectician Reader, the Mathematician, Phiſician and morall Philoſopher, we thinke ſufficient an hundred pounds for every one of them.

Item, for the ſtipend of every Reader in Medicine and Lawes, a hundreth thirty three pounds 6.ſ. 8.d.

Item, to every Reader in Hebrew Greek and Divinity, 200 p.

Item, to every principall of a Colledge 200 pounds.

Item, to every ſteward 16 pounds.

Item, to every gardiner, to every cooke and porter to ilk one of them ten merkes.

Item, to the buird of every burſar without the claſſe of Theolo. 20. pounds.

Item, in the claſſe of Theologie, which will be onely 12 perſons in S. androes. 24. p.

Summe of yearly and ordinary expenſes in the Vniverſity of S. androes. 3976. p.

Summe of yearly & ordinary expenses of Glasgow, 2912 pound.
Aberdine as much.
Summe of the ordinary charges of the whole

Item, the Beddalls stipend shall be of every intrant and suppost of the Vniversity 2 shillings, of every one gaduate in Philosophy 3 shillings, of every one graduate in meditine or lawes, 4 shillings, in Theologie 5 shillings, all bursars being excepted.

Item, we have thought good for building and upholding of the places, a generall collect be made, and that every Earles sonn at his entry to the vniversity, shal give 40 shil. and likewise at every graduation 40 shil. *Item*, each Lords sonne likkwise at such time, 30 shil. each freeholding Barons sonne 20 shil. every fewar and substantious Gentlemans sonne 1 mark. *Item*, every substantious husband and burges sonne, at each time 10 shil. *Item*, every one of the rest, not excepting the bursars, 5 shil. at each time. And that this be gathered in a common box, put in keeping to the principall of the Theologians, every principall having a key thereof, to be counted each year once with the rest of principalls to be laid in the same, about the 15 day of *Nov.* in presence of the Superintendent, Rector and whole principalls, and with their whole consent, or at least the most part of them referred, & imployed only upō the building & upholding of the places, and repairing of the same, ever as necessitie shal require. And therfore the Rector with his assistants, shall be holden to visit the places each yeare once, incontinent after he be promoted upon the last of October, or thereby.

Of the priviledges of the Vniversitie.

SEing we desire that Innocencie should defend us rather then priviledge, we think that each person of the universitie should answer before the provost and Bailiffs of each town where the Vniversities are, of all crimes whereof they are accused, onely that the Rector be assessor to them in the said actions. In civill matters, if the question be betwixt members of the universitie, on each side making their residence & exercise therein for the time in that case the partie called shal not be holden to answer but onely before the Rector and his assessors heretofore exprimed. In all other cases of civill pursuit, the generall rule of the law to be observed, *actor sequatur forum rei. &c.*

Item, that the Rector and all inferour members of the universitie be exempted from all all taxations, impossts, charges of warr, or any other charge that may onerate or abstract him or them from the care of his office, such as tutorie, curatorie, or any such like that are established, or hereafter shall be established in our commonweale, to the effect that (without trouble) they may wait on the upbringing

bringing of the youth in learning, and bestow their time onely in that most necessarie exercise.

All other things touching the books to be read in ilk classe, and all such like particular affaires we referre to the discretion of the Masters, Principals and Regents, with their well-advised counsell; not doubting but if God shall grant quietnesse, and give your Wisedomes grace to set forward letters in the sort prescribed, ye shall leave wisedome and learning to your posterity, a treasure more to be esteemed then any earthly treasure, ye are able to amasse for them, which without wisedome are more able to be their ruin and confusion, then help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wisedome, and set forwards by your authority to the most high advancement of this Common-wealth committed to your charge.

The sixt head of the Rents and Patrimonie of the Church.

THir two sorts of men, that is to say, Ministers, and the poore, together with the Schooles, when order shall be taken thereanent, must be susteyned upon the charges of the Kirk; and therefore provision must be made how, and by whom such summes must be lifted. But before we enter in this head, we must crave of your Honours, in the name of the eternall God, and of his Son Christ Iesus, that ye have respect to your poore brethren, the Labourers and Manurers of the ground; who by thir cruell beastes the Papists have before been oppreſt, that their life to them hath been dolorous and bitter. If ye will have God authour and approver of this reformation, ye must not follow their foote-steps, but ye must have compassion of your brethren, appointing them to pay reasonable teinds, that they may finde some benefite of Christ Iesus now preached unto them.

With the griefe of our hearts we heare, that some Gentlemen are now as cruell over their tenants, as ever were the Papists, requiring of them whatsoever they afore payed to the Kirk, so that the Papistical tyrannie shal onely be changed into the tyrannie of the lord & laird. We dare not flatter your Honours, neitheryet is it profitable for you that we so doe. If we permit cruelty to be used, neither shall yee, who by your authoritie ought to gainestand such oppression, nor yet they that use the same escape Gods heavie and fearefull judgements. The Gentlemen, Barones, Earles, Lords and others, must be content to live upon their just rents, and suffer the Kirk to be restored to her liberty; that in her restitution, the poore, who heretofore by the cruell Papists have been spoiled and

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oppreſſed, may now receive ſome comfort and relaxation, that their teinds and other exactions be cleane diſcharged, and no more taken in times comming. The uppermoſt claith, corpſ-preſent; clerk-maile, the Paſche offering, teind-aile and all handlings upaland, can neither be required nor received of good conſcience. Neither do we judge it to proceed of juſtice, that any man ſhould poſſeſſe the teinds of an other, but we think it a moſt reaſonable thing that every man have the uſe of his own teinds, provided that he anſwer to the Deacons and Treaſurers of the Kirk, of that which juſtice ſhall be appointed to him. We require the Deacons and Treaſurers rather to receive the rents, then the Miniſters themſelves; becauſe that of the teinds muſt not onely the Miniſter be ſuſteined, but alſo the poore and ſchooles. And therfore we think it expedient that common Treaſurers: to wit, the Deacons be appointed from yeare to yeare, to receive the whole rents appertaining to the Kirk, and that commandement be given that none be permitted either to receive or yet to intromet with any thing apperteining to the ſuſtentation of the perſons foreſaid, but ſuch as by common conſent of the Kirk are thereto appointed.

If any think this prejudiciall to the tackes and aſſedations of them that now poſſeſſe the teinds. Let them underſtand that their unjuſt poſſeſſion is no poſſeſſion before God; for they of whom they received their title, and preſuppoſed right or warrant, were theeves and murtherers, and had no power ſo to alienate the patrimonie, and common good of the Kirk. And yet we are not ſo extreame but that we wiſh juſt recompence to be made to ſuch as have deburſed ſummes of money to the unjuſt poſſeſſors, ſo that it hath not bene done of late dayes in prejudice of the Kirk. But ſuch as are found and known to be done of plaine colluſion, in no wayes ought to be maintained by you: And for that purpoſe we thinke it moſt expedient that whoſoever have aſſedation of teinds and kirks, be openly warned to produce their aſſedation and aſſurance, that cognition being taken, the juſt takſmen may have the juſt and reaſonable recompence for the yeares that are to runne, the profite of the yeares paſt being conſidered and deduced, and the unjuſt and ſurmiſed may be ſerved accordingly, ſo that the kirk in the end may receive her libertie and freedom, and that onely for the reliefe of the poore. Your Honours may eaſily underſtand that we ſpeake not now for our ſelves, but in favour of the Labourers defrauded and oppreſt by the prieſts, and by their confederate penſioners; for while that the Prieſts Penſioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pyned with hunger, and moreover the true labourer was compelled to pay that which he ought not. For the

labourer

labourer is neither debtor to the dumb dogg, called the Bishop, neither yet to his hired pensioner, but is debter onely to the kirk. And the kirk is bound to sustaine and nourish of her charges, the persons before mentioned, to wit, the Ministers of the word, the poore, and the teachers of the youth. But now to returne to the former head. The summes able to sustaine the forenamed persons, and to furnish all things appertaining to the preservation of good order and policie within the kirk, must be lifted off the tenths, to wit, the tenth sheafe, hay, hemp, lint, fishes, tenth calfe, tenth lamb, tenth wooll, tenth folle, tenth cheese. And becaus that we know that the tenth reasonably taken as is before expressed, will not suffice to discharge the former necessitie: we think that all things doted to hospitalitie, and annuall rents both in burgh and land, pertaining to the Priests, Chantorie Colleges, Chappellanries, and the Freeries of all orders, to the sisters of the Seenes, and such others be reteined still in the use of the kirk or kirks within the Townes and parishes where they were doted. Furthermore, to the upholding of the Vniversities, and sustentation of the Superintendents. the whole revenue of the temporalitie of the Bishops, Deanes, and Archdeanes lands, and of all rents of lands pertainining to the Cathedrall kirks whatsoever. And further, merchants & rich craftsmen in free Burghs, having nothing to doe with the manuring of the ground, must take some provision of their cities, townes, and dwelling places for to support the need of the kirk.

To the ministers, and failing therof, the readers, must be restored their Manses & Gleibs, for else they cannot serve the flock at all times, as their dutie is. If any Gleib exceed six akers of ground, the rest to remain in the hands of the possessours, till order bee taken therein.

The receivers and collectors of these rents and duties, must be Deacons or Thesaurers appointed from yeare to yeare in every kirk, and by the common consent, and free election of the kirk. The Deacons must distribute no part of that which is collected, but by command of the ministers and Elders. And that they may command nothing to be delivered, but as the kirk hath before determined, to wit, the Deacons shal of the first part pay the summes either quarterly, or from halfe yeare to halfe yeare, to the ministers, which the kirk hath appointed. The same they shall doe to the Schoolmasters, Readers, and Hospitall, if any bee, receiving alwayes an acquittance for their discharge. If any extraordinarie summes be to be delivered, then must the Ministers, Elders, and Deacons, consult whether the deliverance of such summes, doth stand with the common utilitie of the kirk, or not. And if they do universally condiscend and agree upon the affirmative or negative,

then becauſe they are in credite and office for the yeare, they may doe as beſt ſeemes; but if there be any controverſie amongſt themſelves, the whole Kirk muſt be made privy, and after that the matter be proponed, and the reaſons; the judgment of the Kirk with the Miniſters conſent ſhall prevaile. The Deacons ſhall be compelled and bound to make accounts to the Miniſter and Elders of that which they received, as oft as the policie ſhall appoint: and the Elders, when they are changed (which muſt be every yeare) muſt cleare their counts before ſuch auditers as the Kirk ſhall appoint: and both the Deacons and Elders being changed ſhall deliver to them that ſhall be new elected, all ſummes of mony, cornes and other profites reſting in their hands: The tickets wherof muſt be delivered to the Superintendents in their viſitation, and by thé to the great councell of the Kirk; that as well the aboundance as the indigence, of everie kirk may be evidently known, that a reaſonable equality may be had throughout this whole Realm. If this order be perfectly kept, corruption cannot ſuddenly enter. For the free and yearly election of Deacons and Elders ſhall ſuffer none to uſurpe a pepetuall domination over the Kirk, the knowledge of the rentall ſhall ſuffer them to receive no more, then wherof they ſhall be bound to make accounts: the deliverance of money to the new officers ſhall not ſuffer private men uſe in their private buſines, that which appertaines to the publick affaries of the Kirk.

The ſeventh head of Eccleſiaſticall Diſcipline.

AS that no Common-wealth can flouriſh, or long indure, without good lawes and ſharpe execution of the ſame; ſo neither can the Kirk of God be brought to purity, neither yet be retained in the ſame without the order of Eccleſiaſticall Diſcipline, which ſtands in reproving and correcting of the faults, which the civill ſword either doth neglect, or not puniſh: Blaſphemie, adulterie, murder, perjurie, and other crimes capitall, worthy of death, ought not properly to fall under cenſure of the Kirk; becauſe all ſuch open tranſgreſſors of Gods lawes, ought to be taken away by the civill ſword. But drunkenneſs, exceſſe, be it in apparel, or be it in eating and drinking, fornication, oppreſſing of the poore by exactions, deceiving of them in buying and ſelling by wrang met and meaſure, wanton words and licentious living tending to ſlander, doe openly appertaine to the kirk of God to puniſh them, as Gods word commands. But becauſe this accurſed Papiſtrie hath brought in ſuch confuſion into the world, that neither was vertue rightly praiſed, neither yet vice ſeverely puniſhed, the kirk of God is compelled to draw the ſword

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which of God she hath received, against such open and manifest contemners, cursing, and excommunicating all such, as well those whom the civill sword ought to punish, as the other, from all participation with her in prayers and Sacraments, till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severity. For lawes made and not kept, engender contempt of vertue, and brings in confusion and liberty to sinne. And therfore this order we thinke expedient to be observed afore, and after excommunication. First, if the offence be secret or known to few men, and rather stands in suspicion then in manifest probation, the offender ought to be privately admonished, to abstaine from all appearance of evill, which if he promise to doe, and declare himselfe sober, honest, and one that feares God, and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition, or after promise made do shew himselfe no more circumspect then he was before, then must the Minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared. If the crime be publick, and such as is heynous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the Minister, Elders and Deacons, where his sinne and trepasse ought to be declared and aggreged, so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the Kirk. If signes of unfaigned repentance appeare in him, and if he require to be admitted to publick repentance, the Minister may appoint unto him a day when the whole kirk convenes together, that in presence of all he may testifie his repentance, which before he professed. Which if he accept, and with reverence confesse his sinne, doing the same, and earnestly desiring the Congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence: Then the Kirk may and ought to receive him as a penitent. For the Kirk ought to be no more severe, then God declares himselfe to be, who witnesses that in whatsoever houre a sinner unfainedly repents, and turnes from his wicked way, that he will not remember one of his iniquities. And therefore ought the Kirk diligently to advert that it excommunicate not those whom God absolves. If the offender called before the Ministerie be found stubborn, hard-hearted, or in whom no signe of repentance appeares, then must he be dimitted with an exhortation to consider the dangerous estate in which he

ſtands; aſſuring him that if they finde in him no other tokens of amendment of life, that they will be compelled to ſeek a further remedy. If he within a certaine ſpace ſhew his repentance to the Miniſterie, they may preſent him to the Kirk, as before is ſaid: If he continue not in his repentance, then muſt the Kirk be advertiſed, that ſuch crimes are committed amongſt them, which by the Miniſtry hath bene reprehended, and the perſons provoked to repent, whereof becauſe no ſignes appeare unto them, they could not but ſignifie unto the Kirk the crimes, but not the perſon: requiring them earneſtly to call to God to move and touch the heart of the offender, ſo that ſuddenly and earneſtly he may repent. If the perſon maligne, the next day of publick Aſſembly, the crime and the perſon muſt be both notified unto the Kirk, and their judgements muſt be required, if that ſuch crimes ought to be ſuffred unpuniſhed among them; requeſt alſo ſhould be made to the moſt diſcrete and neareſt friend of the offender to travell with him to bring him to knowledge of himſelfe, and of his dangerous eſtate, with a commandement given to all men to call to God for the converſion of the unpenitent. If a ſolemne and ſpeciall prayer were drawne for that purpoſe the thing ſhould be more gravely done. The third Sonday the Miniſter ought to require, if the unpenitent have declared any ſignes of repentance to one of the Miniſtrie; and if he have, then may the Miniſter appoint him to be examined by the whole Miniſtry, either then inſtantly, or another day affixed to the Conſiſtorie: and if repentance appeare, as well for his crime, as for his long contempt, then he may be preſented to the Kirk, and make his confeſſion to be accepted as before is ſaid: But if no man ſignifie his repentance, then ought he to be excommunicated, and by the mouth of the Miniſter, and conſent of the Miniſtry, and commandement of the Kirk muſt ſuch a contemner be pronounced excommunicate from God, and from all ſociety of the Kirk. After which ſentence may no perſon (his wife and family onely excepted) have any kind of converſation with him, be it in eating and drinking, buying and ſelling; yea, in ſaluting or talking with him, except that it be at commandement or licence of the Miniſterie for his converſion, that he, by ſuch meanes confounded, ſeeing himſelfe abhorred of the godly and faithfull, may have occaſion to repent and ſo be ſaved. The ſentence of excommunication muſt be publiſhed univerſally throughout the Realme, leſt that any man ſhould pretend ignorance. His children begotten and borne after that ſentence, and before his repentance may not be admitted to Baptiſme, till either they be of age to require the ſame, or elſe that the mother, or ſome of his ſpeciall friends,

members

members of the Kirk, offer and preſent the child, abhorring and damning the iniquity, and obſtinate contempt of the impenitent.

If any man ſhould thinke it ſevere that the child ſhould be puniſhed for the iniquitie of the father: let him underſtand that the Sacraments appertaine to the faithfull and their ſeed; but ſuch as ſtubbornly contemne all godly admonition, and obſtinately remaine in their iniquitie, cannot be accounted amongſt the faithfull.

The order for publick Offenders.

VVEE have ſpoken nothing of them that commit horrible crimes, as murtherers, manſlayers, adulterers; for ſuch, as we have ſaid, the civill ſword ought to puniſh to dead: But in caſe they be permitted to live, then muſt the kirk as is before ſaid, draw the ſword, which of God ſhe hath received, holding them as accurſed even in their very fact. The offender being firſt called, and order of the Kirk uſed againſt him in the ſame manner, as the perſons for their obſtinate impenitency are publickly excommunicate. So that the obſtinate impenitent after the ſentence of excommunication, and the murtherer or adulterer ſtand in one caſe, as concerning the judgement of the Kirk. That is, neither of both may be received in the fellowſhip of the kirk to prayers or Sacraments (but to hearing the word they may) til firſt they offer themſelves to the Miniſtrie, humbly requiring the Miniſters and Elders to pray to God for them, and alſo to be interceſſors to the Kirk that they may be admitted to publick repentance, & to the fruition of the benefits of Chriſt Ieſus, diſtributed to the members of his bodie. If this requeſt be humbly made, then may not the Miniſters refuſe to ſignifie the ſame unto the Kirk, the next day of publicke preaching, the Miniſter giving exhortation to the kirk, to pray to God to perform the worke which he appeares to have begun, working in the heart of the offender, unfaigned repentance of his grievous crime & offence, and feeling of his great mercy by the operation of the holy Spirit. Therafter one day ought publickly to be aſſigned unto him to give open profeſſion of his offence & contẽpt, & ſo to make publick ſatisfactiõ to the kirk of God: which day the offender muſt appear in preſence of the whole Kirk, with his own mouth damning his own impiety, publickly confeſſing the ſame: Deſiring God of his mercy & grace, & his Congregation, that it would pleaſe them to receive him in their ſociety, as before is ſaid. The Miniſt. muſt examine him diligently whether he findes a hatred or diſpleaſure of his ſinne, as well of his contempt, as of his crime: which if he confeſſe, he muſt travell with him, to ſee what hope he hath of Gods mercies, & if he finde

him reasonably instructed in the knowledge of Christ Iesus, in the vertue of his death, then may the Minister comfort him with Gods infallible promises, and demand of the Kirk if they be content to receive that creature of God whom Satan before had drawen in his nettes, in the society of their bodie, seeing that he declared himselfe penitent. Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick prayer commend him to God, confesse the sinne of that offender before the whole Kirk, desiring mercy and grace for Christ Iesus sake. Which prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother in their favours, as they require God to receive themselves when they offend. And in signe of their consent, the Elders, and chiefe men of the Kirk, shall take the penitent by the hand, and one or two in the name of the rest shall kisse and imbrace him with reverence and gravitie, as a member of Christ Iesus. Which being done, the Minister shall exhort the received that he take diligent heed in times comming that Sathan trap him not in such crimes, admonishing him that he will not cease to tempt and trie by all meanes possible to bring him from that obedience which he hath given to God, and to the ordinance of Iesus Christ. The exhortation being ended, the Minister ought to give publick thankes unto God for the conversion of their brother, and for all benefites which we receive of Christ Iesus, praying for the increase and continuance of the same. If the penitent after he hath offered himselfe unto the Ministerie, or to the Kirk, be found ignorant of the principall points of our Religion, and chiefly in the Articles of Iustification, and of the Office of Christ Iesus, then ought he to be exactly instructed before he be received. For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedie, when they repent their sinne.

Persons subject to Discipline.

TO Discipline, must all the estates within this Realm be subject, as well the Rulers, as they that are ruled: yea, and the Preachers themselves, as well as the poore within the Kirk: And becaus the eye and mouth of the Kirk ought to be most single, and irreprehensible, the life and conversation of the Minister ought to be diligently tryed, wherof we shall speak after that we have spoken of the election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The eight head touching the election of Elders and Deacons.

MEN of beſt knowledge in Gods word, and cleaneſt life, men faithfull and of moſt honeſt converſation that can be found in the kirk, muſt be nominate to be in election, and their names muſt be publickly read to the whole kirk by the miniſter, giving them advertiſment, that from amongſt them muſt be choſen Elders and Deacons. If any of theſe nominate be noted with publick infamie, he ought to be repelled. For it is not ſeemly that the ſervant of corruption ſhall have authoritie to judge in the kirk of God.

If any man know other of better qualities within the kirk, then theſe that be nominate, let them be put in election, that the kirke may have the choyce.

If the kirk be of ſmaller number then that Seniors and Deacons can be choſen from amongſt them; then may they well be joyned to the next adjacent kirks. For the pluralitie of kirks without miniſters and order, ſhall rather hurt then edifie.

The election of Elders & Deacons ought to be uſed every yeare once, which wee judge to bee moſt convenient at the firſt day of Auguſt, leſt of long continuance of ſuch officers, men preſume upon the liberty of the kirk. It hurteth not that one be received in office moe years then one, ſo that he be appointed yearly by common and free election, provided alwayes, that the Deacons and Theſaurers be not compelled to receive the office againe for the ſpace of 3 yeares.

How the votes and ſuffrages may be beſt received, ſo that every man may give his vote freely, every ſeverall kirk may take ſuch order as beſt ſeemes them.

The Elders being elected, muſt be admoniſhed of their office, which is to aſſiſt the miniſters in all publike affaires of the kirk, to wit, in determining and judging cauſes, in giving admonition to the licentious liver, in having reſpect to the manners and converſation of al men within their charge. For by the gravitie of the Seniors, the light & unbridled life of the licētious, muſt be corrected and bridled. Yea the Seniors ought to take heed to the like manners, diligence and ſtudy of their miniſters. If he be worthy of admonition, they muſt admoniſh him; of correction, they muſt correct him: and if he be worthy of depoſition, they with conſent of the kirk, and Superintendent, may depoſe him, ſo that his crime deſerve ſo. If a miniſter be light of converſation, by his Elders and Deacons he ought to be admoniſhed. If he be negligent in ſtudy, or one that vaikes not upon his charge, or flock, or one that

him reasonably instructed in the knowledge of Christ Iesus, in the vertue of his death, then may the Minister comfort him with Gods infallible promises, and demand of the Kirk if they be content to receive that creature of God whom Satan before had drawen in his nettes, in the society of their bodie, seeing that he declared himselfe penitent. Which if the Kirk grant, as they cannot justly deny the same, then ought the Minister in publick prayer commend him to God, confesse the sinne of that offender before the whole Kirk, desiring mercy and grace for Christ Iesus sake. Which prayer being ended, the Minister ought to exhort the Kirk to receive that penitent brother in their favours, as they require God to receive themselves when they offend. And in signe of their consent, the Elders, and chiefe men of the Kirk, shall take the penitent by the hand, and one or two in the name of the rest shall kisse and imbrace him with reverence and gravitie, as a member of Christ Iesus. Which being done, the Minister shall exhort the received that he take diligent heed in times comming that sathan trap him not in such crimes, admonishing him that he will not cease to tempt and trie by all meanes possible to bring him from that obedience which he hath given to God, and to the ordinance of Iesus Christ. The exhortation being ended, the Minister ought to give publick thankes unto God for the conversion of their brother, and for all benefites which we receive of Christ Iesus, praying for the increase and continuance of the same. If the penitent after he hath offered himselfe unto the Ministerie, or to the Kirk, be found ignorant of the principall points of our Religion, and chiefly in the Articles of Iustification, and of the Office of Christ Iesus, then ought he to be exactly instructed before he be received. For a mocking of God it is to receive them to repentance, who know not wherein standeth their remedie, when they repent their sinne.

Persons subject to Discipline.

TO Discipline, must all the estates within this Realm be subject, as well the Rulers, as they that are ruled: yea, and the Preachers themselves, as well as the poore within the Kirk: And because the eye and mouth of the Kirk ought to be most single, and irreprehensible, the life and conversation of the Minister ought to be diligently tryed, wherof we shall speak after that we have spoken of the election of Elders and Deacons, who must assist the Minister in all publick affaires of the Kirk.

The

The eight head touching the election of Elders and Deacons.

MEN of best knowledge in Gods word, and cleanest life, men faithfull and of most honest conversation that can be found in the kirk, must be nominate to be in election, and their names must be publickly read to the whole kirk by the minister, giving them advertisment, that from amongst them must be chosen Elders and Deacons. If any of these nominate be noted with publick infamie, he ought to be repelled. For it is not seemly that the servant of corruption shall have authoritie to judge in the kirk of God.

If any man know other of better qualities within the kirk, then these that be nominate, let them be put in election, that the kirke may have the choyce.

If the kirk be of smaller number then that Seniors and Deacons can be chosen from amongst them; then may they well be joyned to the next adjacent kirks. For the pluralitie of kirks without ministers and order, shall rather hurt then edifie.

The election of Elders & Deacons ought to be used every yeare once, which wee judge to bee most convenient at the first day of August, lest of long continuance of such officers, men presume upon the liberty of the kirk. It hurteth not that one be received in office moe years then one, so that he be appointed yearly by common and free election, provided alwayes, that the Deacons and Thesaurers be not compelled to receive the office againe for the space of 3 yeares.

How the votes and suffrages may be best received, so that every man may give his vote freely, every severall kirk may take such order as best seemes them.

The Elders being elected, must be admonished of their office, which is to assist the ministers in all publike affaires of the kirk, to wit, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of al men within their charge. For by the gravitie of the Seniors, the light & unbridled life of the licētious, must be corrected and bridled. Yea the Seniors ought to take heed to the like manners, diligence and study of their ministers. If he be worthy of admonition, they must admonish him; of correction, they must correct him: and if he be worthy of deposition, they with consent of the kirk, and Superintendent, may depose him, so that his crime deserve so. If a minister be light of conversation, by his Elders and Deacons he ought to be admonished. If he be negligent in study, or one that vaikes not upon his charge, or flock, or one

that

that propones not faithfull doctrine, he deserves sharper admonition & correction. To the which if he be found stubborn and inobedient, then may the Seniors of the kirk complain to the ministry of the two next adjacent kirks, where men of greater gravitie are. To whose admonition if he be found inobedient, he ought to be discharged of his ministry, till his repentance appeare, & a place be vakand for him. If any Minister be deprehended in any notable crime, as whoredome, adulterie, man-slaughter, perjurie, teaching of heresie, or any other deserving death, or that may be a note of perpetuall infamie, he ought to be deposed for ever. By heresie we mean pernicious doctrine plainly taught, and openly defended, against the foundations and principles of our faith: and such a crime we judge to deserve perpetual deposition from the ministry. For most dangerous we know it to be to commit the flocke to a man infected with the pestilence of heresie. Some crimes deserve deposition for a time, & while the person give declaration of greater gravitie & honesty. And if a minister be deprehended, drinking, brawling, or fighting, an open slanderer, or infamer of his neighbours, factious, and a sower of discord, he must be commanded to ceasse from his ministry, till he declare some sign of repentance, upon the which the Kirk shall abide him the space of 20 dayes, or further, as the kirk shal think expedient, before they proceed to a new election. Every inferiour kirk shall by one of their Seniors, and one of their Deacons, once in the yeare, notifie unto the ministers of the Superintendents kirk, the life, maners, study & diligence of their ministers, to the end the discretion of some may correct the levitie of others. Not onely must the life and maners of ministers come under censure and judgment of the kirk, but also of their wives, children, and familie, judgement must be taken, that he neither live riotously, neither yet avaritiously; yea respect must be had, how they spend the stipend appointed to their living. If a reasonable stipend be appointed, and they live avaritiously, they must be admonished to live as they receive: for as excesse & superfluitie is not tolerable in a minister, so is avarice, and the careful sollicitude of money, utterly to be damned in Christs servants, and especially in them that are fed upon the charge of the kirk. We judge it unseemly and untollerable, that ministers shall be buirded in common Ale-houses, or in Tavernes, neither yet must a minister be permitted to frequent & commonly haunt the Court, unlesse it be for a time when he is either sent by the kirk, either yet called for by the authoritie, for his counsell and judgment in civill affaires, neither yet must he be one of the councell, be he judged never so apt for the purpose. But either must he cease from the ministery (which at his own pleasure he may not do) or else from bearing

bearing charge in civill affairs, unleſſe it be to aſſiſt the parliament, if they be called.

The office of Deacons, as before is ſayd is to receive the rents, & gather the almes of the kirk, to keep and diſtribute the ſame, as by the miniſters and kirk ſhall be appointed, they may alſo aſſiſt in judgement with the Miniſter and Elders, and may be admitted to read in aſſembly, if they be required, and be able thereto.

The Elders and Deacons with their wives & houſhold, ſhould be under the ſame cenſure that is preſcribed for the miniſters. For they muſt be carefull over their office, and ſeeing they are judges over others manners, their own converſation ought to be irreprehenſible. They muſt be ſober, lovers and maintainers of concord and peace: and finally, they ought to be examples of godlines to others. And if the contrary thereof appeare, they muſt bee admoniſhed thereof by the Miniſters, or ſome of their brethren of the miniſtery, if the fault be ſecret: and if the fault be open and known, they muſt be rebuked before the miniſtery, and the ſame order kept againſt the Senior and Deacon, that before is deſcribed againſt the Miniſter. We think it not neceſſary, that any publick ſtipend ſhall be appointed, either to the Elders, or yet to the Deacons, becauſe their travell continues but for a yeare, and alſo becauſe that they are not ſo occupied with the affaires of the kirk, but that reaſonably they may attend upon their domeſticall buſineſſe.

The ninth head concerning the policie of the kirk.

Policie wee call an exerciſe of the kirk in ſuch things as may bring the rude and ignorant to knowledge, or elſe inflame the learned to greater fervencie, or to reteine the kirk in good order. And thereof there bee two ſorts, the one utterly neceſſarie, as that the word be truly preached, the ſacraments rightly miniſtred, common prayers publickly made, that the children & rude perſõs be inſtructed in the chiefe points of religion, & that offences be corrected & puniſhed. Theſe things be ſo neceſſarie, that without the ſame there is no face of a viſible kirk. The other is profitable, but not meerly neceſſarie. That Pſalms ſhould be ſung, that certain places of the Scripture be read when there is no ſermon, that this day or that, few or many in the week, the kirk ſhould aſſemble. Of theſe and ſuch others, we cannot ſee how a certaine order can be eſtabliſhed. For in ſome kirks the Pſalmes may conveniently be ſung, in others perchance they cannot. Some kirkes convene every day, ſome twice, ſome thrice in the week, ſome perchance but once. In this and ſuch like muſt every particular kirk by their conſent appoint their owne policie. In great Townes we

thinke expedient, that every day there be either Sermon, or common prayers, with some exercise of reading of Scriptures. What day the publick Sermon is, we can neither require nor greatly approve, that the common prayers be publickly used; lest that wee shal either foster the people in superstition, who come to the prayers, as they come to the Masse, or else give them occasion, that they think them no prayers, but which be made before and after Sermons.

In every notable town, we require that one day beside the Sonday, be appointed to the Sermon and prayers, which during the time of Sermon must be kept free from all exercise of labour, as well of the Maister as of the Servant. In smaller townes, as wee have said, the common consent of the Kirk must put order, but the Sonday must straitly be kept both before and after noone in all townes. Before noone must the word be preached, and Sacraments ministred, as also marriage solemnized, if occasion offer: after noone must the young children be publickly examined in their Catechism in the audience of the people, wherof the Minister must take great diligence, as well to cause the people understand the questions proponed, as answers, and that doctrine, that may bee collected therof.

The order, & how much is appointed for every Sonday is already distinguished in the book of our common order, which Catechism is the most perfect that ever yet was used in the kirk; and after noone may Baptisme be ministred, when occasion is offered of great travell before noone. It is also to be observed, that prayers be after noone upon Sonday, where there is neither preaching nor catechisme. It appertaines to the pollicie of the kirk to appoint the times when the Sacraments shall be ministred. Baptisme may be ministred whensoever the word is preached. But we think it more expedient that it be ministred upon Sonday, or upon the day of prayers onely after the Sermon; Partly to remove this grosse errour, by the which many are deceived, thinking that children be damned if they die without Baptism; and partly to make the people have greater reverence to the administration of the Sacraments then they have: for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

Foure times in the yeare we think sufficient to the administration of the Lords Table, which we desire to be distincted, that the superstition of times may be avoided so farre as may be. For your Honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the Sacrament; and how the rest of the whole yeare, they are careless and negligent, as if it appertained not unto them, but at that

that time onely. We thinke therfore moſt expedient, that the firſt Sonday of March be appointed for one time, the firſt Sonday of June for another; the firſt Sonday of September for the third; the firſt Sonday of December for the fourth. We doe not deny but any ſeverall Kirk for reaſonable cauſes may change the time, and may miniſter oftner, but we ſtudie to repreſſe ſuperſtition. All Miniſters muſt be admoniſhed to be more carefull to inſtruct the ignorant, then readie to ſerve their appetite, and to uſe more ſharp examination, then indulgence, in admitting to thir great Myſteries ſuch as be ignorant of the uſe and vertue of the ſame. And therfore we think that the adminiſtration of the Table ought never to be without examination paſſing before, & ſpecially of them whoſe knowledge is ſuſpect. We think that none are to be admitted to this Myſterie, who can not formally ſay the Lords prayer, the Articles of the Beliefe, and declare the ſumme of the Law. Further, we think it a thing moſt expedient & neceſſary, that every Kirk have the Bible in Engliſh, and that the people be commanded to convene and heare the plaine reading and interpretation of the Scripture, as the kirk ſhall appoint. By frequent reading, this groſſe ignorance, which in this curſed Papiſtry hath overflowed all, may partly be removed. We thinke it moſt expedient that the Scripture be read in order: that is, that ſome one book of the old or new Teſtament be begun and orderly read to the end: And the ſame we judge of preaching, where the Miniſter for the moſt part remaines in one place. For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching, we judge not ſo profitable to edifie the Kirk, as the continuall following of one text. Every Maſter of houſhold muſt be commanded either to inſtruct, or cauſe to be inſtructed, his children, ſervants, and family, in the principalls of the Chriſtian Religion without the knowledge whereof, ought none to be admitted to the Table of the Lord Ieſus. For ſuch as be ſo dull, and ſo ignorant, that they can neither try themſelves, nor yet know the dignity and myſterie of that action, cannot eate and drink of thir Table worthily. And therefore of neceſſity we judge, that everie yeare at the leaſt, publicke examination be had by the Miniſters & Elders, of the knowſedge of every perſon within the kirk; to wit, that every Maſter and Miſtreſſe of houſhold come themſelves, and their family, ſo many as be come to maturity, before the Miniſter and the Elders, & give confeſſion of their faith. If they underſtand not, nor cannot rehearſe the commandements of Gods Law, know not how to pray, neither wherein their righteouſneſſe ſtands, or conſiſts, they ought not to be admitted to the Lords Table. And if they ſtubburnly contemne, & ſuffer their children and ſervants

to continue in wilfull ignorance, the discipline of the Kirk must proceed against them to excommunication: and then must that matter be referred to the Civill Magistrate. For seeing that the just lives by his own faith, and Christ Iesus iustifies by knowledge of himselfe, insufferable we judge it that men be permitted to live and continue in ignorance, as members of the Kirk.

Moreover, men, women, children, would be exhorted to exercise themselves in Psalmes, that when the Kirk doth conveene and sing, they may be the more able together, with common hearts and voyces to praise God. In private houses we think expedient, that the most grave and discrete person, use the common prayers at morn and at night, for the comfort and instruction of others. For seeing that we behold and see the hand of God now presently striking us with divers plagues, we thinke it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulnesse, and to earnest invocation of his name, whose onely power may, and great mercy will, if we unfaignedly convert unto him, remove from us thir terrible plagues, which now for our iniquities hang over our heads. *Convert us, ô Lord, and we shall be converted.*

For Prophecying, or Interpreting of the Scriptures.

TO the end that the Kirk of God may have a tryall of mens knowledge, judgements, graces and utterances, as also such that have somewhat profited in Gods word, may from time to time grow, in more full perfection to serve the Kirk, as necessitie shall require, it is most expedient that in every towne, where Schooles and repaire of learned men are, there be in one certaine day every week appointed to that exercise, which S. Paul calls prophecying; The order whereof is expressed by him in thir words. *Let two or three Prophets speak, and let the rest judge, But if any thing be revealed to him that sits by, let the former keep silence; yee may one by one all prophesie that all may learne, and all may receive consolation. And the spirit, that is, the judgements of the Prophets, are subject to the Prophets.* By which words of the Apostle, it is evident that in the Kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction & consolation of the auditors: after whom did another, either confirme what the former had said, or added what he had omitted, or did gently correct, or explaine more properly, where the whole veritie was not reveiled to the

the former. And in caſe things were hid from the one, and from the other, liberty was given for a third to ſpeak his judgement to the edification of the Kirk. Above which number of three (as appeares) they paſſed not for avoiding of confuſion. This exerciſe is a thing moſt neceſſarie for the Kirk of God this day in Scotland. For thereby, as ſaid is, ſhall the Kirk have judgement, and knowledge of the graces, gifts, and utterances of every man within their bodie. The ſimple, and ſuch as have ſomewhat profited, ſhall be encouraged daily to ſtudie, & to proceed in knowledge the kirk ſhall be edified. For this exerciſe muſt be patent to ſuch, as liſt to heare and learne, and every man ſhall have liberty to utter and declare his minde and knowledge to the comfort and conſolation of the kirk. But leaſt of this profitable exerciſe, there ariſe debate and ſtrife; curious, peregrine, and unprofitable queſtions are to be avoided. All interpretation diſagreeing from the principles of our faith, repugning to charity, or that ſtands in plaine contradiction with any other manifeſt place of Scripture, is to be rejected. The Interpreter in this exerciſe, may not take to himſelf the liberty of a publick Preacher (yea, although he be a Miniſter appointed) but he muſt bind himſelfe to his text, that hee enter not in degreſſion, or in explaining common places: he may uſe no invective in that exerciſe, unleſſe it be of ſobriety in confuting hereſies: in exhortations or admonitions he muſt be ſhort, that the time may bee ſpent in opening the minde of the Holy Ghoſt in that place: following the ſequele and dependance of the text, and obſerving ſuch notes, as may inſtruct and edifie the auditor for avoiding of contention: neither may the interpreter, nor any in the Aſſemblie move any queſtion in open audience, whereto himſelfe is not able to give reſolution, without reaſoning with another, but every man ought to ſpeake his own judgement to the edification of the Kirk.

If any be noted with curioſity of bringing in of ſtrange doctrine, he muſt be admoniſhed by the Moderator, Miniſters and Elders, immediately after the interpretation is ended.

The whole Miniſters, a number of them that are of the Aſſembly, ought to convene together, where examination ſhould be had, how the perſons that did interprete, did handle and convey the matter (they themſelves being removed) to every man muſt bee given his cenſure. After the which, the perſon being called the faults (if any notable be found) are noted, and the perſon gently admoniſhed.

In that Aſſembly are all queſtions and doubts, if any ariſe, reſolved without contention; the Miniſters of the Pariſh kirks in Landwart adjacent to every chiefe Town, and the Readers, if they

have any gift of interpretation within fixe miles, muſt concurre and aſſiſt theſe that prophecie within the townes, to the end that they themſelves may either learne, or others may learne by them. And moreover men in whom is ſuppoſed to be any gift which might edifie the Church, if they were well imployed, muſt be charged by the Miniſter and Elders, to joyne themſelves with the ſeſſion, and company of interpreters, to the end that the Kirk may judge whether they be able to ſerve to Gods glorie, and to the profit of the Kirk in the vocation of Miniſters or not: And if any be found diſobedient, and not willing to communicate the gifts and ſpeciall graces of God with their brethren, after ſufficient admonition, Diſcipline muſt proceed againſt them, provided that the civill Magiſtrate concurre with the judgement and election of the Kirk. For no man may be permitted as beſt pleaſeth him, to live within the Kirk of God, but every man muſt be conſtrained by fraternall admonition, and correction to beſtow his labours, when of the Kirk he is required to the edification of others. What day in the week is moſt convenient for that exerciſe, what books of Scripture ſhal be moſt profitable to reade, we refer to the judgement of every particular kirk, we meane, to the wiſedome of the Miniſter and Elders.

Of Marriage.

BEcauſe that Mariage, the bleſſed ordinance of God, in this curſed Papiſtry, hath partly bene contemned, and partly hath beene ſo infirmed, that the parties conjoyned could never be aſſured in conſcience, if the Biſhops and Prelates liſt to diſſolve the ſame, we have thought good to ſhew our judgements how ſuch confuſion in times comming may be avoided.

And firſt publick inhibition muſt be made, that no perſon under the power or obedience of others; ſuch as ſonns and daughters, and thoſe that be under curators, neither men nor women contract marriage privately, and without knowledge of their parents, tutors or curators, under whoſe power they are for the time: Which if they doe, the cenſure and diſcipline of the Kirk to proceed againſt them. If the ſon or daughter, or other, have their heart touched with the deſire of mariage, they are bound to give honour to their parents, that they open unto them their affection, asking their counſell and aſſiſtance, how that motion, which they judge to be of God, may be performed. If the father, friend or maiſter, gaineſtand their requeſt, and haue no other cauſe then the common ſort of men have; to wit, lacke of goods, and becauſe they are not ſo high borne, as they require, yet muſt not the parties whoſe hearts are touched, make any covenant till further declaration

tion be made unto the Kirk of God, and therfore after that they have opened their mindes to their parents, or such others as have charge over them, they must declare it to the Minister also, or to the Civill Magistrate, requiring them to travell with their parents for their consent, which to doe they are bound. And if they, to wit, the Minister or Magistrate, find no cause, that is just, why the mariage required, may not be fulfilled, then after sufficient admonition, to the father, friend, master, or superiour, that none of them resist the work of God, the Minister or Magistrate may enter in the place of parents, and be consenting to their just requests, may admit them to mariage; For the worke of God ought not to be hindred, by the corrupt affections of worldly men. The work of God we call, when two hearts, without filthinesse before committed, are so joyned, and both require and are content to live together in that holy band of Matrimony. If any commit fornication with that woman he requires in Mariage, they doe both loose this foresaid benefit as well of the Kirk, as of the Magistrate; For neither of both ought to be intercessors or advocats for filthy fornicators. But the father, or neerest friend, whose daughter being a virgine is defloured, hath power by the law of God to compell the man that did that injurie, to marry his daughter: and if the father wil not accept him by reason of his offence, then may he require the dowrie of his daughter, which if the offender be not able to pay, them ought the civill magistrate to punish his body by some other punishment. And because whoredome, fornication, adulterie, are sinnes most common in this realme; we require of your Honors in the name of the eternall God, that severe punishment, according as God hath commanded, bee executed against such wicked contemners. For we doubt not, but such enormities and crimes openly committed, provoke the wrath of God, as the Apostle speaketh, not onely upon the offenders, but upon such places, where without punishment they are committed. But to return to our former purpose. Mariage ought not to be contracted amongst persons, that have no election for lack of understanding. And therefore we affirme that bairns and infants cannot lawfully be married in their minor age, to wit, the man within 14. yeares, and the woman 12 yeares at least. Which if it have been, and they have kept themselves alwayes separate, we cannot judge them to adhere, as men and wives, by reason of that promise which in Gods presence was no promise at all: but if in yeares of judgement they have embraced the one the other, then by reason of that last consent, they have ratified that which others have permitted for them in their youth-head.

In a reformed kirk mariage ought not to be secretly used, but in

open

open face, and publick audience of the kirk, and for avoyding of dangers, expedient it is, that the band be publickly proclaimed; Sondayes, unlesse the persons be so knowne, that no suspicion of danger may arise: and then may the time be shortned at the discretion of the ministry. But no wayes can we admit mariage to be used secretly, how honourable soever the persons be. The Sonday before noon we think most expedient for mariage, and it be used no day else, without the consent of the whole ministerie. Mariage once lawfully contracted, may not be dissolved at mans pleasure, as our master Christ Iesus doth witnes, unlesse adulterie be comitted, which being sufficiently proved in presence of the civill magistrate, the innocent (if they so require) ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civill sword foolishly spare the life of the offender, yet may not the kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, & to pronounce the innocent partie to be at freedome, be they never so honourable before the world. If the life be spared, as it ought not to be to the offenders, and if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the Kirk, we judge they may be received to the participation of the Sacraments, and other benefites of the kirk. For we would not that the kirk should hold them excommunicate, whom God absolved, that is the penitent. If any demand whether that the offender after reconciliation with the kirk, may not marry againe. We answer, that if they cannot live continently, and if the necessity be such, as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the partie offended, may be reconciled to the offender, then we judge that on no wayes it shall be lawfull to the offender to marry any other, except the partie that before hath been offended; and the solemnization of the latter mariage must be in the open face of the kirk, like as the former, but without proclamation of bands.

This we do offer as the best counsel that God giveth unto us in so doubtsome a case, but the most perfect reformation were, if your Honours would give to God his honour and glory, that yee would preferre his expresse commandement to your own corrupt judgements, especially in punishing of these crimes, which he commandeth to be punished with death. For so should yee declare your selves Gods true obedient officiars, and your common wealth should be rid of innumerable troubles.

We meane not that sinnes committed in our former blindnesse (which be almost buried in oblivion) shall be called again to examination and judgement. But we require that the law may bee

now,

now, and hereafter so established and execute, that this ungodly impunity of sinne have no place within this Realme. For in the feare of God we signifie unto your Honours, that whosoever perswades you, that ye may pardon where God commandeth death, deceives your soules, and provokes you to offend Gods Majestie.

Of Buriall.

BVriall in all ages hath bene holden in estimation to signifie that the same bodie which was committed to the earth should not utterly perish, but should rise againe, and the same we would have kept within this realme. Provided that superstition, idolatry, and whatsoever hath proceeded of a false opinion, and for advantage sake, may be avoided, and singing of Masse, *placebo* and *dirige*, and all other prayers over, or for the dead, which are not onely superstitious and vaine, but also are idolatry, and doe repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Christ Iesus, or departeth in incredulity. Plaine it is, that they that depart in the true faith of Christ Iesus rest from their labours, and from death doe goe to life everlasting, as by our Master and his Apostles we are taught. But whosoever departeth in unbeleefe, or in incredulitie, shall never see life, but the wrath of God abides upon him. And so we say, that prayers for the dead are not onely superstitious and vaine, but doe expresly repugne to the manifest Scriptures and veritie thereof. For avoiding of all inconveniences we judge it best, that neither singing, nor reading be at buriall. For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious, think that singing, and reading of the living may profite the dead. And therfore we think it most expedient, that the dead be conveyed to the place of buriall with some honest company of the kirk, without either singing or reading; yea, without all kind of ceremony heretofore used, other then that the dead be committed to the grave, with such gravity and sobriety, as those that be present may seeme to feare the judgements of God, and to hate sinne which is the cause of death.

We are not ignorant, that some require a Sermon at the buriall, or else some place of Scripture to be read, to put the living in minde that they are mortall, and that likewise they must die. But let these men understand, that the Sermons which be daily made, serve for that use, which if men despise, the funerall Sermons shall rather nourish superstition, and a false opinion, as before is said, then that they shall bring such persons to a godly consideration of their own estate. Attour either shall the Ministers for the most

moſt part be occupied in funerall Sermons, or elſe they ſhall have reſpect of perſons, preaching at the burials of the rich and honorable, but keeping ſilence when the poore and deſpiſed departeth, and this with ſafe conſcience cannot the Miniſter doe. For ſeeing that before God, there is no reſpect of perſons, and that their Miniſtrie appertaineth to all alike, whatſoever they doe to the rich in reſpect of their Miniſtery, the ſame they are bound to doe to the pooreſt under their charge. In reſpect of divers inconveniences we think it neither ſeemly that the Kirk appointed to preaching and miniſtration of the Sacraments ſhall be made a place of buryall, but that ſome other ſecret and convenient place, lying in the moſt free aire, be appointed for that uſe, which place ought to be walled and fenſed about, and kept for that uſe onely.

For reparation of the Kirkes.

LEaſt that the word of God, and miniſtration of the Sacraments by unſeemlineſſe of the place, come in contempt, of neceſſity it is, that the Kirk and place where the people ought publickly to convene, be with expedition repaired with dores, windowes, thack, and with ſuch preparation within, as appertaineth as well to the Majeſtie of God, as unto the eaſe and commodity of the people. And becauſe we know the ſlothfulneſſe of men in this behalfe, and in all other, which may not redound to their private commoditie, ſtrait charge and commandement muſt be given, that within ane certaine day the reparation muſt be begun, and within another day to be affixed by your Honours, that it may be finiſhed. Penalties and ſummes of mony muſt be injoyned, and without pardon taken from the contemners.

The reparation would be according to the ability and number of Kirks. Every Kirk muſt have dores, cloſe windowes of glaſſe, thack able to withhold raine, a bell to convocate the people together, a pulpet, a baſen for Baptizing, and tables for miniſtration of the Lords Supper. In greater Kirks, and where the Congregation is great in number, muſt reparation be made within the Kirk, for the quiet and commodious receiving of the people. The expenſes are to be lifted partly of the people, and partly of the teinds, at the conſideration of the Miniſtry.

For

For punishment of those that prophane the Sacraments and contemne the word of God, and dare presume to minister them not being thereto lawfully called.

AS Satan hath never ceased from the beginning, to draw mankind in one of two extremities, to wit, that men should either be so ravished with gazing upon the visible creatures, that forgetting the cause wherefore they are ordained, they attributed unto them a vertue and power, which God hath not granted unto them: or else that men should so contemne and despise Gods blessed Ordinance, and holy Institutions, as if that neither in the right use of them there were any profite, neither yet in their prophanations there were any danger. As this way, we say Satan hath blinded the most part of mankinde from the beginning: so doubt we not, but that he will strive to continue in his malice even to the end. Our eyes have seene, and presently doe see the experience of the one, and of the other. What was the opinion of the most part of men, of the Sacrament of Christs bodie and bloud, during the darkenesse of superstition, is not unknowne? How it was gazed upon, kneeled unto, borne in procession, and finally worshipped & honoured as Christ Iesus himselfe. And so long as Satan might then retaine men in that damnable idolatrie, he was quiet, as one that possessed his Kingdome of darknes peaceably. But since that it hath pleased the mercies of God to reveale unto the unthankfull world the light of his Word, the right use and administration of his Sacraments, he assayes man upon the contrary part. For where not long agoe men stood in such admiration of that idol the Masse, that none durst have presumed to have said the Masse, but the shaven sort, the beasts marked men; some dare now be so bold as without all vocation to minister, as they suppose, the true Sacraments in open Assemblies: and some idiots (yet more wickedly and impudently) dare counterfeit in their house, that which the true Ministers doe in the open Congregations. They presume we say, to doe it in houses without reverence, without word preached, and without minister. This contempt proceeds, no doubt, from the malice and craft of that Serpent, who first deceived man of purpose to deface the glorie of Christs Evangell, and to bring his blessed Sacraments in a perpetuall contempt: And further, your Honors may clearly see, how stubbornly & proudly the most part despises the Evangell of Christ Iesus offered unto you, whom unles that sharply & stoutly ye resist, we mean as wel the manifest despiser, as the prophaner of the Sacraments, ye shal find the pernicious

enemies ere it be long. And therfore in the name of the eternall God, and of his Son Christ Iesus, we require of your Honours that without delay, strait Lawes be made against the one, and the other.

We dare not prescribe unto you, what penalties shall be required of such: But this we feare not to affirme, that the one and the other deserve death. For if he who doth falsifie the seale, subscription, or coine of a King is judged worthy of death, what shall we think of him who plainly doth falsifie the Seales of Christ Iesus, Prince of the Kings of the earth? If Darius pronounced that a balk should be taken from the house of that man, and he himselfe hanged upon it, that durst attempt to hinder the re-edifying of the materiall Temple, what shall we say of those, that contemptuously blaspheme God, and manifestly hinder the Temple of God, which is the soules and bodies of the elect to be purged by the true preaching of Christ Iesus, from the superstition and damnable idolatry in which they have bene long plunged, and holden captive? If ye, as God forbid, declare your selves careless over the true Religion, God will not suffer your negligence unpunished: And therefore more earnestly we require that strait lawes may be made against the stubborne contemners of Christ Iesus, and against such as dare presume to minister his Sacraments, not orderly called to that office, least while that there be none found to gainstand impiety, the wrath of God be kindled against the whole.

The Papisticall Priests have neither power, nor authority to minister the Sacraments of Christ Iesus, because that in their mouth is not the Sermon of exhortation: and therefore to them must strait Inhibition be made, notwithstanding any usurpation they have had in the time of blindnesse. It is neither the clipping of their crownes, the greasing of their fingers, nor the blowing of the dumb dogges called the Bishops, neither the laying on of their hands, that maketh Ministers of Christ Iesus. But the Spirit of God inwardly first moving the hearts to seeke Christs glorie, and the profite of his Kirk, and thereafter the nomination of the people, the examination of the learned, and publick admission (as before is said) make men lawfull Ministers of the Word and Sacraments. We speak of an ordinarie vocation; and not of that which is extraordinary, when God by himselfe, and by his onely power, raiseth up to the Ministerie such as best pleaseth his wisedome.

The Conclusion.

THVS have we in these few heads offered unto your Honours our judgements, according as we were commanded, touching the reformation of things, which heretofore have altogether bene abused in this cursed Papistrie. We doubt not but some of our petitions shall appeare strange unto you at the first sight. But if your wisedomes deeply consider, that we must answer not onely unto man, but also before the throne of the eternall God, and of his Son Christ Iesus, for the counsell which we give in this so grave a matter, your Honours shall easily consider, that more assured it is to us to fall in the displeasure of all men in the earth, then to offend the majestie of God, whose justice cannot suffer flatterers, and deceitfull counsellers unpunished. That we require the Kirk to be set at such liberty, that she neither be compelled to feed idle bellies, neither yet to sustaine the tyrannie which heretofore hath been by violence maintained, wee know we shall offend many, but if we should keep silence hereof, we are most assured to offend the just and righteous God, who by the mouth of his Apostle hath pronounced this sentence; *He that laboureth not, let him not eate.* If we in this behalfe, or in any other, require or aske any other thing then by Gods expresse commandement, by equity and good conscience ye are bound to grant; let it be noted, and after repudiate. But if wee require nothing which God requireth not also, let your Honours take heed, how ye gainstand the charge of him, whose hand and punishment yee cannot escape. If blind affection rather lead you to have respect to the sustentation of these your carnall friends, who tyrannously have impyred above the flock of Christ Iesus, then that the zeale of Christ Iesus his glory provoke and move you to set his oppressed Kirk at freedome and liberty, we feare your sharpe and suddaine punishments, and that the glory and honour of this enterprise be reserved unto others. And yet shall this our judgement abide to the generations following for a monument and witnesse how lovingly God called you, and this nation to repentance: what counsellours God sent unto you, and how ye have have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest necessitie. But if, following your own corrupt judgements, ye contemne his voyce and vocation, we are assured that your former iniquitie, and present ingratitude, shall together crave great punishment from God, who can not long delay to execute his most just judgements, when after many offences and long blindnesse grace and mercy offered is contemptuously refused.

God

God the father of our Lord Iesus Christ, by the power of his holy Spirit, so illuminate your hearts, that ye may clearely see what is pleasing and acceptable in his presence, and so bow the same to his obedience, that ye may preferre his reveiled will to your own affections. And so strengthen you by the spirit of fortitude, that boldly ye may punish vice and maintaine vertue within this Realme, to the praise and glory of his holy name, to the comfort and assurance of your own consciences, and to the consolation, and the good example of the posterity following. Amen.

From Edinburgh the 20 of Maij 1560.
By your Honours most humble servitours.

Act of Secret Counsell 17 of Januarij anno. 1560.

WEE which have subscribed thir presents, having advised with the Articles herein specified, as is above mentioned from the beginning of this book, thinkes the same good and conforme to Gods word in all points; conforme to the notes and additions hereto eiked: and promises to set the same forward to the uttermost of our powers. Providing that the Bishops, Abbots, Priors, and other Prelates and benefced men which els have adjoyned them to us, bruik the revenues of their benefices during their liftimes, they sustaining and upholding the Ministry and Ministers, as herein is specified, for the preaching of the Word, and ministring of the Sacraments.

sic subscribitur.

Iames Hamiltoun.
Archbald, Argyle.
Iames Stewart.
Rothes.
Boid.
William Lord Hay.
Alexander Cambell.
M. Alexander Gordoun.
Glencarne.
Vchiltrie.
Sanquhare.
S. Ihones.
William of Cuhosse.
Drumlangrig.
Bargannie yonger.
Lochinbar.
Cuninghambead.
Iames Haliburtoun.
Ihone Lochart of Bar.
Iohne Schaw of Halie.
Scot of Haning.
Iames Maxwell.
George Fentoun of that ilk.
Andro Ker of Fadounside.
Andro Hamiltoun of Letbane.
Deane of Murrey.

THE

THE SECOND BOOKE OF DISCIPLINE.

HEADS AND CONCLVSIONS of the Policie of the Kirk.

CHAP. I.

Of the Kirk and policie thereof in generall, and wherein it is different from the civill policie.

THE Kirk of God ſometimes is largely taken, for all them that profeſſe the Evangell of Ieſus Chriſt, and ſo it is a company and fellowſhip not onely of the godly, but alſo of hypocrites profeſſing alwayes outwardly the true religion.

Other times it is taken for the godly and elect onely, and ſometimes for them that exerciſe ſpiritual function in the congregation of them that profeſſe the truth.

The Kirke in this laſt ſence hath a certaine power granted by God, according to the which it uſes a proper iuriſdiction and governement, exerciſed to the comfort of the whole Kirke.

This power Eccleſiaſticall is an authoritie granted by God the Father, through the Mediator Ieſus Chriſt, unto his Kirke gathered, & having the ground in the word of God to be put in execution by them, unto whom the ſpirituall government of the kirk by lawfull calling is committed.

The Policie of the Kirk flowing from this power, is an order or forme of ſpirituall government, which is exerciſed by the members appoynted thereto by the word of God: and therfore is given immedialy to the office-bearers, by whom it is exerciſed to the weale of the whole body.

This power is diverslie used: for sometime it is severallie exercised, chiefly by the teachers, sometime comunctlie by mutuall consent of them that beare the office and charge, after the forme of judgement. The former is onely called *potestas ordinis*, and the other *potestas iurisdictionis*.

These two kinds of power have both one authority, one ground, one finall cause, but are different in the manner, and forme of execution, as is evident by the speaking of our master in the 16 and 18 of Mathew.

This power and policie Ecclesiasticall, is different and distinct in the own nature from that power and policie, which is called civill power, and appertaineth to the civill government of the commonwealth: albeit they be both of God, and tend to one end, if they be rightly used, viz. to advance the glory of God, and to have godly and good subjects.

For this power Eccleasiasticall floweth immediatly from God, and the mediator Iesus Christ; and is spirituall, not having a temporall head in the earth, but onely Christ, the onely spirituall king and governour of his kirk.

It is a title falslie usurped by Antichrist, to call himselfe head of the kirk, and ought not to be attributed to Angel, nor man, of what estate that ever he be, saving to Christ the onely head and Monarch in the kirk.

Therefore this power and policie of the kirk should leane upon the word immediatly, as the onely ground thereof, and should be taken from the pure fountaines of the Scriptures, the kirk hearing the voyce of Christ the onely spirituall king, and being ruled by his lawes.

It is proper to kings, princes and magistrates to be called Lords, and dominators over their subjects whom they govern civilly, but it is proper to Christ onely to be called Lord and master in the spirituall government of the kirk, and all others that beare office therein, ought not to usurp dominion therein, nor be called Lords, but onely ministers, disciples, and servants. For it is Christs proper office to command and rule his kirk universally, and every particular kirk through his spirit and word, by the ministry of men.

Notwithstanding, as the ministers and others of the Ecclesiasticall estate are subject to the magistrate civill, so ought the person of the magistrate be subject to the kirk spiritually, and in Ecclesiasticall government. And the exercise of both these jurisdictions cannot stand in one person ordinarie.

The civill power is called the power of the sword, and the other the power of the keyes.

The civill power should command the spiritual to exercise, and

to exerciſe, and to doe their office according to the word of God; The ſpirituall rulers ſhould require the Chriſtian magiſtrate to miniſter juſtice, and puniſh vice, and to maintaine the libertie and quietnes of the kirk within their bounds.

The magiſtrate commandeth external things for externall peace and quietneſſe amongſt the ſubjects: the miniſter handleth externall things onely for conſcience cauſe.

The magiſtrate handleth externall things onely, & actions done before men, but the ſpirituall ruler judgeth both inward affections, and externall actions in reſpect of conſcience by the word of God.

The civill magiſtrate craves and gets obedience by the ſword, and other externall meanes, but the miniſterie, by the ſpirituall ſword, and ſpirituall meanes.

The magiſtrate neither ought to preach, miniſter the ſacraments, nor execute the cenſures of the kirk, nor yet preſcribe any rule, how it ſhould be done, but command the miniſters to obſerve the rule commanded in the word, and puniſh the tranſgreſſors by civill meanes. The miniſters exerce not the civill iuriſdiction, but teach the magiſtrate, how it ſhould be exerciſed according to the word.

The magiſtrate ought to aſſiſt, maintaine and fortifie the iuriſdiction of the kirk. The miniſters ſhould aſſiſt their princes in all things agreeable to the word, providing they neglect not their own charge by involving themſelves in civill affaires.

Finally, as miniſters are ſubject to the judgement and puniſhment of the magiſtrate in externall things, if they offend: ſo ought the magiſtrates to ſubmit themſelves to the diſcipline of the kirk, if they tranſgreſſe in matters of conſcience and religion.

Chap. 2.

Of the of the Policie of the Kirk, and perſons and office-bearers to whom the adminiſtration is committed.

As in the civill policie the whole commonwealth conſiſteth in them that are governors, or magiſtrates, and them that are governed, or ſubjects. So in the policie of the kirk ſome are appointed to be rulers, and the reſt of the members thereof to be ruled, and obey according to the word of God, and inſpiration of his ſpirit, alwayes under one head and chiefe governour, Ieſus Chriſt.

Againe, the whole policie of the kirk conſiſteth in three things, in Doctrine, Diſcipline, and Diſtribution. With doctrine is annexed

nexed the adminiſtration of Sacraments: and according to the parts of this diviſion, ariſeth a ſort of threefold officers in the kirk, to wit, of Miniſters Preachers, Elders Governours, and Deacons diſtributers. And all theſe may be called by a generall word, Miniſters of the kirk. For albeit the kirk of God be ruled and governed by Ieſus Chriſt, who is the onely king, high Prieſt, and head thereof, yet he uſeth the miniſtery of men, as the moſt neceſſary middes for this purpoſe.

For ſo hee hath from time to time, before the law, under the law, and in the time of the Evangell for our great comfort raiſed up men indued with the gifts of the ſpirit, for the ſpirituall government of his kirk, exerciſing by them his own power, through his ſpirit and word to the building of the ſame.

And to take away all occaſion of tyranny, hee will that they ſhould rule with mutuall conſent of brether, and æqualitie of power, every one according to their functions.

In the new Teſtament, and time of the Evangell, hee hath uſed the miniſtery of the Apoſtles, Prophets, Evangeliſts, Paſtors, and Doctors in adminiſtration of the word: The Elderſhip for good order, and adminiſtration of the diſcipline: The Deaconſhip to have the cure of the Eccleſiaſticall goods.

Some of thir Eccleſiaſticall functions are ordinarie, and ſome extraordinary or temporarie. There be three extraordinary functions; The office of the Apoſtle, the Evangeliſt, and of the Prophet, which are not perpetuall, and now have ceaſed in the kirk of God, except when it pleaſed God extraordinarily for a time to ſtirre ſome of them up againe.

There are foure ordinarie functions or offices in the kirke of God, the office of the Paſtor, Miniſter or Biſhop, the Doctor, preſbyter or Elder, and the Deacon.

Thir offices are ordinarie, and ought to continue perpetually in the kirk, as neceſſarie for the government and policie thereof, and no moe offices ought to be received or ſuffered in the kirk of God, eſtabliſhed according to his word.

Therefore all the ambitious titles invented in the kingdome of Antichriſt, and in his uſurped hierarchie, which are not of one of theſe foure ſorts, together with the offices depending thereupon, in one word ought to be reiected.

CHAP. 3.

How the perſons that beare Eccleſiaſticall functions, are to bee admitted to their office.

VOcation or calling is common to all that ſhould beare office within the Kirk, which is a lawfull way, by the which qualified

qualified perſons are promoted to any ſpirituall office within the Kirk of God.

Without this lawful calling it was never leaſome to any perſon to meddle with any function Eccleſiaſticall.

There are two ſorts of Calling, one extraordinarie by God immediately, as was of the Prophets and Apoſtles, which in Kirks eſtabliſhed, and well alreadie reformed hath no place.

The other calling is ordinarie, which beſides the calling of God, and inward teſtimony of a good conſcience, is the lawfull approbation, and outward judgement of men, according to Gods word, and order eſtabliſhed in his Kirk.

None ought to preſume to enter in any office Eccleſiaſticall without this good teſtimony before God, who onely knowes the hearts of men.

This ordinary and outward calling hath two parts, election and ordination. Election is the choſing out of a perſon, or perſons, moſt able, to the office that vakes, by the judgement of the Elderſhip, and conſent of the Congregation, to which ſhall be the perſon, or perſons appointed.

The qualities in generall requiſite in all them, who ſhould beare charge in the Kirk, conſiſt in ſoundneſſe of religion, and godlineſſe of life, according as they are ſufficiently ſet forth in the Word.

In the order of Election it is to be eſchewed, that any perſon be intruſed in any offices of the Kirk, contrary to the will of the congregation to which they are appointed, or without the voice of the Elderſhip.

None ought to be intruſed, or placed in the places already planted, or in any roome that vakes not, for any worldly reſpect: and that which is called the benefice ought to be nothing elſe, but the ſtipend of the Miniſters that are lawfully called.

Ordination is the ſeparation and ſanctifying of the perſon appointed to God and his Kirk, after he be well tryed and found qualified.

The Ceremonies of Ordination are faſting, earneſt prayer, and impoſition of hands of the Elderſhip.

All thir, as they muſt be raiſed up by God, and by him made able for the work whereto they are called; ſo ought they know their meſſage to be limited within Gods word, without the bounds of the which they onght not to paſſe.

All thir ſhould take theſe titles and names onely (leſt they be exalted and puft up in themſelves) which the Scriptures gives unto them, as theſe which import labour, travell and work, and are names of offices and ſervice, and not of idleneſſe, dignity, worldly

honour or prehemiñence, which by Christ our Master is expresly reproved and forbidden.

All these Office-bearers should have their own particular flocks amongst whom they exercise their charge.

All should make residence with them, and take the inspection and oversight of them, every one in his vocation.

And generally thir twa things ought they all to respect: the glorie of God, and edifying of his Kirk, in discharging their dueties in their calling.

CHAP. 4.

Of the Office-bearers in particular, and first of the Pastors or Ministers.

PAstors, Bishops, or Ministers, are they who are appointed to particular Congregations, which they rule by the word of God, and over the which they watch. In respect whereof, sometime they are called Pastors, because they feed their Congregation; sometime *Episcopi*, or Bishops, because they watch above their flock; sometimes Ministers, by reason of their service and office, and sometimes also Presbyters or Seniors, for the gravity in manners which they ought to have in taking care of the spirituall government, which ought to be most deare unto them.

They that are called unto the Ministerie, or that offer themselves thereunto, ought not to be elected without any certain flock be assigned unto them.

No man ought to ingyre himselfe, or usurpe this Office without lawfull calling.

They who are once called by God, and duely elected by man, after that they have once accepted the charge of the Ministerie, may not leave their functions.

The desertours should be admonished, and in case of obstinacie finally excommunicate.

No Pastor may leave his flock without licence of the Provinvinciall, or Nationall Assembly, which if he doe, after admonitions not obeyed, let the censures of the Kirk strick upon him.

Vnto the Pastors apperteines teaching of the word of God, in season and out of season, publickly and privately, alwayes travelling to edifie, and discharge his conscience, as Gods word prescribes to him.

Vnto the Pastors onely apperteins the administration of the Sacraments, in like manner as the administration of the Word: For both are appointed by God, as meanes to teach us, the one by

by the eare, and the other by the eyes, and other ſenſes, that by both, knowledge may be tranſferred to the minde.

It appertaines by the ſame reaſon to the Paſtor to pray for the people, and namely, for the flock committed to his charge, and to bleſſe them in the name of the Lord, who will not ſuffer the bleſſings of his faithfull ſervants to be fruſtrate.

He ought alſo to watch above the manners of his flock, that the better he may apply the doctrine to them in reprehending the diſſolute perſons, and exhorting the godly to continue in the feare of the Lord.

It apperteines to the Miniſter after lawfull proceeding by the Elderſhip, to pronounce the ſentence of binding and looſing upon any perſon, according unto the power of the keyes granted unto the Kirk,

It belongs to him likewiſe, after lawfull proceeding in the matter by the Elderſhip, to ſolemnizate mariage betwixt them, that are to be joyned therein, and to pronounce the bleſſing of the Lord upon them, that enter in at that holy band in the feare of God.

And generally all publick denunciations that are to be made in the Kirk before the Congregation concerning the Eccleſiaſticall affaires belonging to the office of a Miniſter: For he is as meſſenger and Herauld betwixt God and the people in all theſe affaires.

Chap. 5.

Of Doctors, and their Office, and of the Schooles.

ONE of the two ordinary and perpetuall functions that travell in the Word, is the office of the Doctor, who may bee alſo called Prophet, Biſhop, Elder, Catechiſer, that is, teacher of the Catechiſme, and rudiments of Religion.

His office is to open up the minde of the Spirit of God in the Scriptures ſimply, without ſuch applications as the Miniſters uſe, to the end that the faithfull may be inſtructed, and ſound doctrine taught, & that the purity of the Goſpell be not corrupted through ignorance, or evill opinions.

Hee is different from the Paſtor, not onely in name, but in diverſity of gifts. For to the Doctor is given the word of knowledge, to open up by ſimple teaching the myſteries of faith; to the Paſtor the gift of wiſedome, to apply the ſame by exhortation to the manners of the flock, as occaſion craveth.

Vnder the name and office of a Doctor wee comprehend alſo

the order in Schooles, Colledges, and Vniversities, which hath been from time to time carefully maintained, as well among the Iewes and Christians, as also among the prophane Nations.

The Doctor being an Elder, as said is, should assist the Pastor in the government of the Kirk, and concurre with the Elders his brethren in all assemblies; by reason the interpretation of the Word, which is onely judge in Ecclesiasticall matters, is committed to his charge.

But to preach unto the people, to minister the Sacraments, and to celebrate mariages, perteine not to the Doctor, unlesse he be otherwise called ordinarily: howbeit the Pastor may teach in the Schooles, as he who hath the gift of knowledge, oftentimes meet for that end, as the examples of *Polycarpus*, and others testifie; &c.

CHAP. 6.

Of Elders, and their Office.

THE word Elder in the Scripture, sometime is the name of Age, sometime of Office. When it is the name of any Office, some time it is taken largely, comprehending as well the Pastors and Doctors, as them who are called Seniors or Elders.

In this our division, we call these Elders, whom the Apostles call Presidents or Governours. Their office as it is ordinary, so is it perpetuall and alwaies necessarie in the Kirk of God. The Eldership is a spirituall function, as is the Ministerie.

Elders once lawfully called to the office, and having gifts from God meet to exercise the same, may not leave it again. Albeit such an number of Elders may be chosen in certaine Congregations, that one part of them may relieve another for a reasonable space, as was among the Levites under the Law in serving of the Temple.

The number of the Elders in every Congregation cannot well be limited, but should be according to the bounds and necessitie of the people.

It is not necessarie that all Elders be also teachers of the word, albeit the chiefe ought to be such and swa are worthie of double-honour.

What manner of persons they ought to be, we referre it to the expresse word, and namely the Canons written by the Apostle Paul.

Their office is as well severally, as conjunctly, to watch diligently upon the flock committed to their charge, both publickly, and privately, that no corruption of Religion, or manners, enter therein.

As

As the Paſtors and Doctors ſhould be diligent in teaching and ſowing the ſeed of the Word, ſo the Elders ſhould be carefull in ſeeking the fruit of the ſame in the people.

It appertaines to them to aſſiſt the Paſtor in examination of them that come to the Lords Table: item, in viſiting the ſick.

They ſhould cauſe the actes of the Aſſemblies, as well particular as generall to be put in execution carefully.

They ſhould be diligent in admoniſhing all men of their dutie according to the rule of the Evangell.

Things that they cannot correct by private admonitions they ſhould bring to the Elderſhip.

Their principall office is to hold Aſſemblies with the Paſtors & Doctors who are alſo of their number, for eſtabliſhing of good order and execution of diſcipline, unto the which Aſſemblies all perſones are ſubject that remaine within their bounds.

CHAP. 7.

Of the Elderſhips, Aſſemblies, and Diſcipline.

ELderſhips and Aſſemblies are commonly conſtitute of Paſtors, Doctors, and ſuch as we commonly call Elders, that labour not in the word and doctrine, of whom, and of whoſe ſeverall power hath bene ſpoken.

Aſſemblies are of foure ſorts. For either are they of particular Kirks and Congregations ane or moe, or of a Province, or of a whole nation, or of all and divers Nations profeſſing one Ieſus Chriſt.

All the Eccleſiaſticall Aſſemblies have power to convene lawfully together for treating of things concerning the Kirk, and perteining to their charge.

They have power to appoint times, and places to that effect, and at one meeting to appoint the dyet, time and place for another.

In all Aſſemblies an Moderatour ſhould be choſen by common conſent of the whole brethren convened, who ſhould propone matters, gather the votes, and cauſe good order to be kept in the Aſſemblies.

Diligence ſhould be taken, chiefly by the Moderator, that onely Eccleſiaſticall things be handled in the Aſſemblies, and that there be no medling with any thing perteining to the civill juriſdiction.

Every Aſſembly hath power to ſend forth from them of their own number, ane or moe viſitours to ſee how all things be ruled in the bounds of their juriſdiction.

Viſitation of moe Kirks is no ordinary Office Eccleſiaſtick in the perſon of one man, neither may the name of a Biſhop be attribute

attribute to the visitor onely, neither is it necessary to abide alwaies in one mans person, but it is the part of the Eldership to send out qualified persons to visit *pro re nata*.

The finall end of assemblies is first to keep the religion and doctrine in puritie without error and corruption. Next, to to keepe comelinesse and good order in the kirk.

For this orders cause, they may make certaine rules and constitutions appertaining to the good behaviours of all the members of the kirk in their vocation.

They have power also to abrogate and abolish all statutes and ordinances concerning Ecclesiastical matters, that are found noysome and unprofitable, and agree not with the time, or are abused by the people.

They have power to execute Ecclesiastical discipline & punishment upon all transgressors, and proud contemners of the good order and policie of the kirke, and so the whole discipline is in their hands.

The first kinde and sort of assemblies, although they be within particular congregations, yet they exerce the power, authoritie and jurisdiction of the kirk with mutuall consent, and therefore beare sometime the name of the kirk.

When we speake of the Elders of the particular congregations, we mean not that every particular parish kirk can, or may have their own particular Elderships, specially in Landward; but wee think three, foure, moe or fewer particular kirks, may have one Eldership common to them all, to judge their Ecclesiasticall causes.

Yet this is meet, that some of the Elders be chosen out of every particular congregation, to concurre with the rest of their brethren in the common assembly, and to take up the delations of offences within their owne kirks, and bring them to the assembly.

This we gather of the practise of the primitive kirk, where Elders or colledges of Seniors were constitute in cities and famous places.

The power of their particular Elderships is to use diligent labours in the bounds committed to their charge, that the kirks be kept in good order, to inquire diligently in naughtie and unruly persons, and travell to bring them in the way againe, either by admonition or threatning of Gods judgements; or by correction.

It pertaines to the Eldership to take heed, that the word of God be purely preached within their bounds, the sacraments rightly ministred, the discipline rightly maintained, and the Ecclesiasticall goods uncorruptly distributed.

It belongs to this kinde of assembly, to cause the ordinances made by the assemblies provinciall, nationall, and generall, to be kept, and put in execution.

To make constitutions which concerne τοπρεπον in the kirk, for the decent order of these particular kirks, where they governe: provided they alter no rules made by the generall, or provinciall assemblies, and that they make the provinciall assemblies foreseen of these rules that they shall make and abolish them that tend to the hurt of the same.

It hath power to excommunicate the obstinate.

The power of election of them who beare Ecclesiasticall charges, pertaines to this kind of assembly within their owne bounds, being well erected, and constitute of many Pastors, and Elders of sufficient abilitie.

By the like reason their deposition also pertains to this kinde of assembly, as of them that teach erronious and corrupt doctrine, that be of slanderous life, and after admonition desist not, that be given to schisme, or rebellion against the kirke, manifest blasphemy, simonie, corruption of bribes, falshood, perjurie, whoordome, theft, drunkennesse, fighting worthy of punishment by the Law, usurie, dauncing, infamie, and all others, that deserve separation from the kirk.

These also who are altogether found unsufficient to execute their charge should be deposed, whereof other kirks would be advertised, that they receive not the persons deposed.

Yet they ought not to be deposed, who through age, sickneſſe, or other accidents, become unmeet to do their office, in which case their honour should remain to them, their kirk should maintaine them; and others ought to be provided to doe their office.

Provinciall assemblies wee call lawfull conventions of the Pastors, Doctors, and other Elders of a province, gathered for the common affaires of the kirkes therof, which also may bee called the conference of the kirk and brethren.

Thir assemblies are institute for weightie matters to be intreated by mutuall consent and assistance of the brethren within that province, as need requires.

This assembly hath power to handle, order, & redresse all things committed or done amisse in the particular assemblies.

It hath power to depose the office-bearers of that province for good and just causes deserving deprivation.

And generally thir assemblies have the whole power of the particular Eldership whereof they are collected.

The Nationall assembly, which is generall to us, is a lawfull convention of the whole kirks of the realm or nation where it is used and gathered, for the common affaires of the kirk, and may be called the generall Eldership of the whole kirks in the realme. None are subject to repaire to this assembly to vote, but Ecclesiasticall

Perſons to ſuch a number, as ſhall be thought good by the ſame Aſſemblie, not excluding other perſons that will repaire to the ſaid Aſſembly to propone, heare, and reaſon.

This Aſſemblie is inſtitute, that all things either committed, or done amiſſe in the Provinciall Aſſemblies, may be redreſſed and handled, and things generally ſerving for the weale of the whole bodie of the Kirk within the Realme may be foreſeene, intreated, and ſet forth to Gods glorie.

It ſhould take care, that Kirks be planted in places where they are not planted.

It ſhould preſcribe the rule how the other two kinds of Aſſemblies ſhould proceed in all things.

This Aſſembly ſhould take heed, that the ſpirituall juriſdiction, and civill, be not confounded to the hurt of the Kirk: That the patrimonie of the Kirk be not conſumed, nor abuſed; and generally concerning all weighty affaires that concerne the weale and good order of the whole Kirks of the Realm, it ought to interpone authoritie thereto.

There is beſides theſe, an other more generall kinde of Aſſemblie, which is of all Nations, and all eſtates of perſons within the Kirk, repreſenting the univerſall Kirk of Chriſt, which may bee called properly the Generall Aſſembly, or Generall Councell of the Kirk of God.

Theſe Aſſemblies were appointed and called together ſpecially, when any great ſchiſme or controverſie in doctrine did ariſe in the Kirk, and were convocate at command of godly Emperours being for the time, for avoiding of ſchiſmes within the univerſall Kirk of God, which becauſe they perteine not to the particular eſtate of any Realme we ceaſe further to ſpeake of them.

CHAP. 8.

Of the Deacons and their office, the laſt ordinary function in the Kirk.

THE word Διακονος ſometimes is largely taken, comprehending all them that beare office in the Miniſterie, and ſpirituall function in the Kirk.

But now, as we ſpeake, it is taken onely for them, unto whom the collection and diſtribution of the almes of the faithfull and Eccleſiaſticall goods doth belong.

The office of the Deacons ſo taken, is an ordinarie and perpetuall Eccleſiaſticall function in the Kirk of Chriſt.

Of what properties and duties he ought to be that is called to this function, we remit it to the manifeſt Scriptures.

The

The Deacon ought to be called and elected, as the reſt of the ſpirituall Officers, of the which election was ſpoken before.

Their office and power is to receive, and to diſtribute the whole Eccleſiaſticall goods unto them, to whom they are appointed.

This they ought to doe according to the judgement, and appointment of the Preſbyteries, or Elderſhips (of the which the Deacons are not) that the patrimony of the Kirk and poore, be not converted to private mens uſes, nor wrongfully diſtribute.

CHAP. 9.

Of the Patrimonie of the Kirk, and diſtribution thereof.

BY the Patrimonie of the Kirk, we meane whatſoever thing hath been at any time before, or ſhall be in times comming given, or by conſent or univerſall cuſtome of countries profeſſing the Chriſtian Religion applyed to the publique uſe and utilitie of the Kirk.

So that under the Patrimonie we comprehend all things given, or to be given to the Kirk and ſervice of God, as lands, biggings, poſſeſſions, annuel rents, and all ſuch like, wherewith the Kirk is doted, either by donations, foundations, mortifications, or any other lawfull titles of Kings, Princes, or any perſons inferiour to them, together with the continuall oblations of the faithfull.

We comprehend alſo all ſuch things, as by lawes or cuſtome, or uſe of countries have been applyed to the uſe and utility of the Kirk; of the which ſort are Teinds, Manſes, Gleibs, and ſuch like, which by common and municipall lawes and univerſall cuſtome are poſſeſſed by the Kirk.

To take any of this patrimonie by unlawfull meanes, and convert it to the particular and profane uſe of any perſon, we hold it a deteſtable ſacrilege before God.

The goods Eccleſiaſticall ought to be collected, and diſtributed by the Deacons, as the word of God appoints, that they who beare office in the Kirk be provided for without care or ſolicitude.

In the Apoſtolicall Kirk, the Deacons were appointed to collect and diſtribute what ſumme ſoever was collected of the faithfull, to diſtribute unto the neceſſitie of the Saints, ſo that none lacked amongſt the faithfull.

Theſe collections were not onely of that which was collected in manner of almes, as ſome ſuppoſe, but of other goods, moveable, and unmoveable, of lands and poſſeſſions, the price where of was brought to the feet of the Apoſtles.

This office continued in the Deacons hands, who intrometted with the whole goods of the Kirk, ay and while the eſtate therof

was corrupted by Antichrist, as the ancient Canons beare witnes.

The same Canons make mention of a fourefold distribution of the patrimonie of the kirk, whereof one part was applyed to the Pastor or Bishop for his sustentation and hospitality; another to the Elders and Deacons,& all the Clergie; the third to the poore, sick persons and strangers; the fourth to the upholding other affaires of the kirk, specially extraordinary.

We adde hereunto the schooles and schoolemasters also, which ought and may be well susteined of the same goods, and are comprehended under the Cleargie. To whom we joyn also Clerks of Assemblies, as well particular as generall, syndicks or procutors of the kirk affaires, takers up of Psalmes, and such like other ordinary Officers of the Kirk, so farre as they are necessary.

Chap. 10.

Of the Office of a Christian Magistrate in the Kirk.

Although all the members of the kirk be holden every one in their vocation, & according therto, to advance the Kingdom of Iesus Christ, so far as lyeth in their power; yet chiefly Christian Princes, and other Magistrates, are holden to doe the same.

For they are called in the Scripture nourishers of the Kirk, for so much as by them it is, or at least ought to be mainteined, fostered, upholden, and defended against all that would procure the hurt thereof.

So it perteines to the office of a Christian Magistrate, to assist and fortifie the godly proceedings of the Kirk in all behalfes; and namely to see that the publique estate and ministerie thereof be maintained & susteined, as it appertaines, according to Gods word.

To see that the kirk be not invaded, nor hurt by false Teachers, and Hirelings, nor the roomes therof be occupied by dumb doggs, or idle bellies.

To assist and maintaine the discipline of the kirk, and punish them civilly, that will not obey the censure of the same, without confounding alwaies the one jurisdiction with the other.

To see that sufficient provision be made for the ministerie, the schooles, and the poore: and if they have not sufficient to awaite upon their charges, to supply their indigence even with their own rents, if need require.

To hold hand as well to the saving of their persons from injurie and open violence, as to their rents and possessions, that they be not defrauded, robbed, nor spoiled thereof.

Not to suffer the patrimony of the kirk to be applyed to profane and unlawful uses, or be devoured by idle bellies, & such as have no lawfull function in the kirk, to the hurt of the Ministery, schooles, poore,

poore,&other godly uſes,wherupō the ſame ought to be beſtowed.

To make lawes and conſtitutions agreeable to Gods word, for advancement of the kirk,and policie therof,without uſurping any thing that perteins not to the civil ſword,but belongs to the offices that are meerly Eccleſiaſticall, as is the miniſterie of the Word and Sacraments, uſing Eccleſiaſticall Diſcipline, and the ſpirituall execution therof, or any part of the power of the ſpirituall keyes, which our Maſter gave to the Apoſtles, and their true ſucceſſours.

And although Kings and Princes that be godly, ſome times by their own authority, when the kirk is corrupted and all things out of order; place Miniſters, & reſtore the true ſervice of the Lord, after the example of ſome godly Kings of Iuda, and divers godly Emperours. and Kings alſo in the light of the new Teſtament. Yet where the miniſterie of the kirk is once lawfully conſtitute, and they that are placed doe their office faithfully, all godly Princes and Magiſtrates ought to heare,and obey their voice,and reverence the Majeſtie of the Son of God ſpeaking in them.

CHAP. 11.

Of the preſent abuſes remaining in the Kirk, which we deſire to be reformed.

AS it is the duty of the godly Magiſtrate to maintain the preſent liberty,which God hath granted by the preaching of his Word,and the true adminiſtration of the Sacraments within this Realm:So is it to provide,that all abuſes which yet remaine in the Kirk, be removed, and utterly taken away.

Therfore firſt the admiſſion of men to papiſticall titles of benefices,ſuch as ſerve not,nor have no function in the Reformed Kirk of Chriſt, as abbotes, commendators,priors, prioreſſes, and other titles of Abbeyes, whoſe places are now for the moſt part by the juſt judgement of God demoliſhed, and purged of idolatry, is plaine abuſe,and is not to receive the Kingdom of Chriſt amongſt us, but rather to refuſe it.

Such like that they that of old were called the chapiters & convents of Abbeyes,cathedrall kirks, & like places,ſerve for nothing now,but to ſet fewes & tacks,if any thing be left of the Kirk lands and teinds, in hurt and prejudice therof, as daily experience teacheth,and therefore ought to be uterly abrogate and aboliſhed.

Of the like nature are the Deanes, Archdeacones, Chantours, Subchantours,Thefaurers,Chancellors and others having the like titles flowing from the Pope and Canon Law onely, who have no place in the reformed Kirk.

The Kirks alſo which are united together,and joyned by annexation to their benefices,ought to be ſeparated and divided, and gi-

ven to qualified Miniſters, as Gods word craves.

Neither ought ſuch abuſers of the Kirks Patrimony to have vote in Parliament, nor ſit in Councell under the name of the Kirk and Kirkemen, to the hurt and preiudice of the liberty thereof, & lawes of the Realm made in favour of the Reformed Kirk.

Much leſſe is it lawfull, that any perſon amongſt theſe men ſhould have five, ſixteen, twenty or moe Kirks, all craving the charge of ſoules, and bruike the patrimony thereof, either by admiſſion of the Prince, or of the Kirk, in this light of the Evangell. For it is but a mockage to crave reformation, where ſuch like have place.

And in ſo farr, as in the order taken at Leith in the yeare of our Lord 1571, it appeares that ſuch may be admitted, being found qualified; either that pretended order is againſt all good order, or elſe it muſt be underſtood not of them that be qualified in worldly affaires, or to ſerve in court, but ſuch as are qualified to teach Gods word, having their lawfull admiſſion of the kirk.

As to Biſhops, if the name ἐπισκοπος be properly taken, they are all one with the miniſters, as before was declared. For it is not a name of ſuperioritie, and Lordſhip, but of office and watching.

Yet becauſe in the corruption of the kirk, this name (as others) haue been abuſed, and yet is likely to be, wee cannot allow the faſhion of theſe new choſen Biſhops, neither of the Chapiters that are Electors of them to ſuch offices, as they are choſen unto.

True Biſhops ſhould addict themſelves to a particular flock, which ſundry of them refuſe, neither ſhould they uſurpe Lordſhip over their brethren, and over the inheritance of Chriſt, as theſe men doe.

Paſtors, in ſo farr as they are paſtors, have not the office of viſitation of moe kirkes joyned to the paſtorſhip, without it be given to them.

It is a corruption, that Biſhops ſhould have further bounds to viſit, nor they may lawfully.

No man ought to have the office of viſitation, but he that is lawfully choſen thereunto.

The Elderſhips being well eſtabliſhed, have power to ſend out viſitours one or moe, with commiſſion to viſit the bounds within their Elderſhip, and likewiſe after count taken of them, either continue them, or remove them from time to time, to the which Elderſhips they ſhall be alwayes ſubject.

Criminall juriſdiction in the perſon of a paſtor, is a corruption.

It agreeth not with the word of God, that Biſhops ſhould be Paſtors of Paſtors, Paſtors of many flockes, and yet without a certain flock, and without ordinary teaching.

It agreeth not with the Scriptures, that they ſhould be exemed from the correction of their brethren, and diſcipline of the particular Elderſhip of the Kirk, where they ſhall ſerve, neither that they uſurpe the Office of viſitation of other Kirks, nor any other Function beſide other Miniſters, but ſo far as ſhall be committed to them by the kirk.

Wherefore, we deſire the Biſhops that now are, either to agree to that order that Gods word requires in them, as the generall Kirk will preſcribe unto them, not paſſing their bounds, either in Eccleſiaſticall or Civill affaires, or elſe to be depoſed from all function in the Kirk.

We denie not in the meane time, but Miniſters may and ſhould aſſiſt their Princes when they are required, in all things agreeable to the Word, whether it be in Councell or Parliament, or otherwayes, providing alwayes they neither neglect their owne charge, nor through flattery of Princes, hurt the publick eſtate of the Kirk.

But generally, we ſay no perſon, under whatſoever title of the Kirk, and ſpecially the abuſed titles in Papiſtrie, of Prelates, Conuents, and Chapters, ought to attempt any act in the Kirks name, either in Councell, or Parliament, or out of Councell, having no commiſſion of the Reformed Kirk within this Realme.

And by Act of Parliament it is provided, that the Papiſticall kirk and juriſdiction ſhould have no place within the ſame, and no Biſhop nor other Prelate in times comming ſhould uſe any juriſdiction flowing from his authority.

And againe, that no other Eccleſiaſticall Iuriſdiction ſhould be acknowledged within this Realm, but that which is, and ſhall be in the reformed Kirk, and flowing therfrom.

So we eſteem holding of Chapiters in Papiſticall manner, either in Cathedrall Kirks, Abbeyes, Colledges, or other conventuall places, uſurping the name and authority of the Kirk, to hurt the patrimony therof, or uſe any other Act to the prejudice of the ſame, ſince the yeare of our Lord 1560 yeares, to be abuſe and corruption, contrary to the liberty of the true Kirk, and lawes of the Realme, and therefore ought to be annulled, reduced, and in times comming utterly diſcharged.

The dependances alſo of the papiſticall juriſdiction are to be aboliſhed, of the which ſort is mingled juriſdiction of the commiſſars, in ſo farr as they meddle with Eccleſiaſticall matters, and have no commiſſion of the kirk thereto, but were elected in time of our Soveraignes mother, when things were out of order. It is an abſurd thing that ſundry of them having no function of the Kirk, ſhould be judges to miniſters, and depoſe them from their

roomes.

roomes. Therfore they either would be discharged to medle with Ecclesiastical matters, or it would be limited to them in what matters they might be iudges, and not hurt the libertie of the kirk.

They also that of before were of the Ecclesiastique estate in the Popes kirk, or that are admitted of new to the papisticall titles, and now are tollerate by the lawes of the realme to possesse the two part of their ecclesiasticall rents, ought not have any further liberty, but to intromet with the portion assigned and granted to them for their lifetimes, and not under the abused titles which they had to dispon the kirk rents, set tackes and fewes thereof at their pleasure, to the great hurt of the kirk and poore labourers, that dwell upon the kirk lands, contrarie to all good conscience and order.

Chap. 12.

Certain speciall heads of reformation which we crave.

WHatsoever hath been spoken of the offices of the kirke, the severall power of the officebearers, their conjunct power also, and last of the patrimonie of the kirk, wee understand it to be the right reformation, which God craves at our hands, that the kirk be ordered according thereto, as with that order, which is most agreeable to the word.

But beeause something would be touched in particular, concerning the estate of the countrey, and that which we principally seek to be reformed in the same, we have collected them in these heads following.

Seeing the whole countrey is divided in provinces, and thir provinces again are divided in parishes, as well in land-ward, as in townes; in every parish and reasonable congregation there would be placed one or moe pastors to feed the flock, and no pastor or minister alwaies to be burdened with the particular charge of moe kirks or flockes then one, planerly.

And becausse it will be thought hard to finde out Pastors or Ministers to all the parech kirks of the Realm, as well in Landward, as in Townes, we think by the advice of such, as commission may be given to by the Kirk and Prince, parishes in landward or small villages, may be joyned two or three or more, in some places tother, and the principall and most commodious kirks to stand, and be repaired sufficiently, and qualified Ministers placed thereat; and the other Kirks, which are not found necessary, may be suffered to decay, their kirk-yards alwaies being kept for buryall places, and in some places where need requires a Parish, where the Congregation is over great for one kirk, may be divided in twa or moe.

Doctors would be appointed in Vniversities, Colledges, and in other places needfull, and sufficiently provided for, to open up the meaning

ning of the Scriptures, and to have the charge of Schooles, and teach the rudiments of Religion.

As for Elders there would be ſome to be cenſurers of the manners of the people, one or moe in every Congregation, but not an Aſſembly of Elders in every particular kirk, but onely in townes, and famous places, where reſort of men of judgement and abilitie to that effect may be had, where the Elders of the particular kirks about may convene together, and have a common Elderſhip, and aſſembly place among them, to treat of all things that concernes the Congregations of which they have the overſight.

And as there ought to be men appointed to unite and divide the Pariſhes, as neceſſity and commodity requires: So would there be appointed by the generall Kirk, with aſſent of the Prince, ſuch men as feare God, and know the eſtate of the Countries, that were able to nominate and deſigne the places, where the particular Elderſhips ſhould convene, taking conſideration of the Dioceſſe, as they were divided of old, and of the eſtate of the Countries, and provinces of the Realme.

Likewiſe concerning Provinciall and Synodall Aſſemblies conſideration were eaſie to be taken, how many and in what places they were to be holden, and how oft they ſhould convene, ought to be referred to the liberty of the generall Kirk, and order to be appointed therein.

The Nationall Aſſemblies of this Countrey, called commonly the Generall Aſſemblies, ought alwayes to be reteined in their own liberty, and have their own place.

With power to the kirk to appoint times and places convenient for the ſame, & all men, as well Magiſtrats, as inferiours to be ſubject to the judgement of the ſame in Eccleſiaſticall cauſes, without any reclamation or appellation to any Iudge, civill or eccleſiaſticall within the Realm.

The libertie of the election of perſons called to the Eccleſiaſticall functions, and obſerved without interruption, ſo long as the kirk was not corrupted by antichriſt, we deſire to be reſtored and reteined within this Realm.

So that none be intruſed upon any Congregation, either by the Prince, or any inferiour perſon, without lawfull election, and the aſſent of the people over whom the perſon is placed, as the practiſe of the Apoſtolical and Primitive Kirk, and good order craves.

And becauſe this order, which Gods word craves, cannot ſtand with patronages and preſentation to benefices uſed in the Popes kirk, we deſire all them, that truely feare God, earneſtly to conſider, that for as much as the names of patronages and benefices to-

gether with the effect therof have flowed from the Pope, and corruption of the Canon law onely, in so farr as thereby any person was intruſed or placed over kirkes having *Curam animarum.*

And for as much as that manner of proceeding hath no ground in the word of God, but is contrary to the same, and to the said liberty of Election, they ought not now to have place in this light of Reformation. And therfore, whosoever wil embrace Gods word, and desire the kingdome of his Son Christ Iesus to be advanced, they will also embrace, and receive that policie and order which the word of God, and upright estate of his kirk craves, otherwise it is in vaine that they have profest the same.

Notwithstanding as concerning other patronages of benefices that have not *curam animarum*, as they speak: such as are chaplenries, prebendaries founded upon temporall lands, annuels, and such like, may be reserved unto the ancient Patrones, to dispone hereupon, when they vaike, to scholleis and burſers, as they are required by act of Parliament.

As for the kirk rents in generall we desire that order be admitted and maintained amongst us, that may stand with the sincerity of Gods word, and practise of the purity of the Kirk of Christ.

To wit, that as was before spoken, the whole rent and patrimony of the Kirk, excepting the small patronages before mentioned, may be divided in foure portions: one thereof to be assigned to the Pastor for his entertainment, and hospitality; an other to the Elders, Deacons and other officers of the Kirk, such as clerks of Assemblies, takers up of the Psalmes, Beadels and keepers of the kirk, so farre as is necessarie: Ioyning with them also the Doctors, & Schooles, to help the ancient foundations where need requires: the third portion to be bestowed upon the poore members of the faithfull, and hospitals; the fourth for reparation of the Kirks, and other extraordinary charges as are profitable for the kirk, and also for the common wealth, if need require.

We desire therefore the Ecclesiasticall goods to be uplifted, and distributed faithfully to whom they appertaine, and that by the ministerie of the Deacons, to whose office properly the collection and distribution therof belongs, that the poore may be answered of their portion thereof, and they of the Ministery live without care and solicitude: as also the rest of the treasurie of the kirk may be reserved, and bestowed to their right uses.

If these Deacons be elected with such qualities as Gods word craves to be in them, there is no feare, that they shall abuse themselves in their office, as the prophane Collector did of before.

Yet becauſe this vocation appeares to many to be dangerous, let them be obliſhed, as they were of old, to a yearely count to

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the Paſtors and Elderſhip, and if the Kirk and Prince think expedient, let cautioners be obliſhed for their fidelity, that the kirk rents on na wayes be dilapidat.

And to the effect this order may take place, it is to be provided that all other intrometters with the Kirk rent-, Collectors general or ſpeciall, whether it be by appointment of the Prince, or otherwaies, may be denuded of further intromiſſion therewith, and ſuffer the Kirk rents in time comming to be wholly intromett with by the miniſtry of the Deacons, and diſtribute to the uſe before mentioned.

And alſo to the effect, that the eccleſiaſticall rents may ſuffice to theſe uſes, for the which they are to be appointed: We thinke it neceſſary to be deſired, that all alienations, ſetting of fewes, or tacks of the rents of the Kirk, as well lands as teinds, in hurt and diminution of the old rentals, be reduced and annulled, and the patrimony of the Kirk reſtored to the former old liberty.

And likewiſe, that in times comming the teinds be ſet to nane, but to the labourers of the ground, or elſe not ſet at all, as was agreed upon, and ſubſcribed by the nobility of before.

CHAP. 13.

The utilitie that ſhall flow from this reformation to all Eſtates.

SEing the end of this ſpirituall government and policie, whereof we ſpeak, is, that God may be glorified, the kingdome of Ieſus Chriſt advanced, and all who are of his myſticall body, may live peaceable in conſcience: Therfore we dare boldly affirme, that all theſe who have true reſpect to theſe ends, will even for conſcience cauſe gladly agree and conforme themſelves to this order, and advance the ſame, ſo farre as lyeth in them, that their conſcience being ſet at reſt, they may be repleniſhed with ſpirituall gladneſſe in giving full obedience to that which Gods word, and the teſtimony of their own conſcience doth crave, and refuſing all corruption contrary to the ſame.

Next we ſhall become an example and patterne of good and godly order to other nations, countries, and Kirkes profeſſing the ſame Religion with us, that as they have glorified God in our continuing in the ſincerity of the Word hitherto, without any errours, praiſe be to his name. So they may have the like occaſion in our converſation, when as we conforme our ſelves to that diſcipline, pollicie, and good order, which the ſame Word, and purity of reformation craveth at our hands. Otherwiſe that fearfull ſentence may be juſtly ſaid to us, *The ſervant knowing the will of his Maiſter, and not doing it*, &c.

Moreover, if we have any piety or respect to the poore members of Iesus Christ, who so greatly increase and multiply amongst us, we will not suffer them to be longer defrauded of that part of the patrimony of the kirk, which justly belongs unto them, and by this order, if it be duely put to execution, the burden of them shall be taken off us to our great comfort, the streets shall be cleansed of the cryings and murmurrings of them, as we shall no more be any skandall to other Nations, as we have hitherto been for not taking order with the poore amongst us, and causing the word which we professe to be evill spoken off, giving occasion of sklander to the enemies, and offending the consciences of the simple and godly.

Besides this, it shall be a great ease and commodity to the whole common people, in relieving them of the building and upholding their kirks, in bigging of brigges and other like publique workes: to the labourers of the ground in payment of their teinds, and shortly in all these things, whereinto they have been hitherto rigorously handled by them that were falsly called kirkemen, their tacksmen, factours, chalmerlanes and extorsioners.

Finally, to the Kings Majestie, and common wealth of the countrey this profite shall redound, That the other affaires of the kirk being sufficiently provided, according to the distribution of the which hath been spoken: the superplus being collected in the treasurie of the kirk may be profitably imployed, and liberally bestowed upon the extraordinary support of the affaires of the Prince and Common-wealth, and specially of that part which is appointed for reparation of kirks.

So to conclude, all being willing to apply themselves to this order, the people suffering themselves to be ruled according thereto; the Princes and Magistrates not being exemed, and these that are placed in the ecclesiastical estate rightly ruling and governing, God shall be glorified, the kirk edified, and the bounds thereof inlarged, Christ Iesus and his Kingdome set up, Satan and his kingdome subverted, and God shall dwell in the midst of us, to our comfort, through Iesus Christ, who together with the Father and the Holy Ghost, abides blessed in all eternity. *Amen.*

Errata.

Pag. 9. protector, for, procutor. 18. visit, for, used. 21. with, for, within. 37. at the same [time.] 57. they for, he, therowne. for their owne. 63. permitted, for, promitted. 77. in at that, for, in that.

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